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A
GUIDE *for* TRUE PILGRIMS,
AND
Touchstone for Deceived Souls ;
OR,
A TREATISE ON THE NATURE
AND
EFFECTS of FAITH.

By S. BEAUFOY, Minister of the Gospel.

Shew me thy faith WITHOUT thy works,
and I will shew thee my faith
BY MY WORKS.

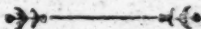
James ii. 18.

Examine yourselves whether ye be in
the faith ;

Prove your own selves :

Know ye not that Jesus Christ is in you,
except ye be reprobates. .

2 Cor. xiii. 5.



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MANY excellent books have been written on the subject of Faith, but most of them, which the author has met with, are either principally adapted to believers, too intricate for the illiterate to understand, or too dear for the well-disposed to give many away: He has therefore endeavoured to suit this both to believers and unbelievers; as well as to render it plain to the meanest capacity. How far he may have succeeded in the attempt, he leaves a candid public to determine.

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A GUIDE, &c.

I TAKE the liberty affectionately to put thee in mind, my dear reader, of what is known by most, yet properly thought of by very few, which is, that we must shortly die. Our precious souls must soon appear before God's Judgment Seat; either to be doomed with Satan to everlasting misery, or welcomed by Jesus Christ to eternal glory. It is my prayer that glory may be thy happy portion. Seeing God threatens to pour his *fury on the nations that know him not, and on the families that call not on his name,* (Jer. 10

25.) I hope thou, instead of living in that sad state, as too many do, without family prayer, under God Almighty's curse, art earnestly praying for a knowledge of the forgiving love of Christ, and for the salvation of thy precious soul: however, let me intreat thee not to read this book once or twice only in a careless manner, and then throw it aside, but to read it repeatedly and carefully with earnest prayer and self examination, to see whether *thy soul* be in a state of salvation or condemnation; and thou wilt do well to lend it thy neighbours, relations and acquaintance; and to pray that God the Spirit may make it profitable to all who read it.

As protestant Christianity is a blessed religion happily established in this kingdom, most people think they are believers in Christ; I wish
they

they were really so; because all the sins of such are pardoned; they live godlily, righteously and soberly in this world, and *they* are sure to reign with Christ in Heaven after death. But, dear reader, if thou wilt carefully examine what the scriptures say about *faith*, *believers* and *believing*, thou mayest clearly see, that numbers, who think they believe, are absolutely unbelievers, and in the broad road to eternal death; whilst some who fear they do not believe are real believers, and in the narrow way to everlasting life. Therefore as even the tender and mild Saviour hath positively told thee that the salvation or damnation of thy precious soul is at stake. (Mark xvi. 16.) I recommend to thy careful consideration the following chapters:

CHAPTER I.

A scriptural Description of true Faith.

CHAPTER II.

The effects which the Scriptures assure us true faith produceth in those who have it. Whence it will appear

CHAPTER III.

That many who think themselves believers are not so. Then conclude,

CHAPTER IV.

With an affectionate address to those who strive to believe, but fear they do not—and to those who know that they are blessed with true faith.

It is my prayer, and I hope, dear reader, it is thine also, that God the spirit may solemnize thy mind, and make what is written eternally profitable to thy soul. I now proceed to

CHAPTER I.

In which I am to give thee a scriptural description of true faith; that is of the grace of faith, with which eternal life is connected.

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Yet as opposite ideas will make the truth appear more evident and striking, I shall shew thee first what is not true faith, and then what the *grace* of faith is; also point out some characters who are mistaken in their ideas respecting it as I go along. And,

1. True faith is not a natural principle as some have supposed; there being nothing in the dry stock of nature that can produce it, any more than Adam could produce life in himself at the first; but true faith is a fruit, or grace, of the Holy Spirit. That it is so is plain, because God tells us that "*The fruit of the spirit is faith*" * (GALATIANS, v. 22.)

* If, as is supposed by some valuable characters, the above cited expression means FAITHFULNESS, the author presumes EVEN THIS fully establishes his sentiment: for a person

22.) He calls it, “ *The fruit of the spirit,*” because none but God the spirit can convey the grace of faith to the soul; and because all who have not the spirit are unbelievers (Rom. viii. 9.) How awful and dangerous then must the state of those be, who presume to say, that the spirit’s influences are not to be experienced on the soul in the present day. Such greatly err, not knowing the scriptures nor the power of godliness; for if they really knew the one or the other, they would not deny so important a fact. May the “ Lord pour down upon all Bishops and Curates, and all congregations committed to their

person must receive the grace of faith, before he can produce the fruit of faithfulness.— Faith being the CAUSE must exist, before faithfulness, which is the EFFECT, can possibly be produced.

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charge, the healthful spirit of his grace ;" and then the glorious doctrine of inspiration will be felt and preached instead of being denied, and the flock will be sought more and the fleece less !

2. Those people are awfully mistaken who suppose that they always believed; for no person can believe until he is regenerated. When Adam fell into sin, all that love to God which happily glowed in his soul before, with every other perfection, flew from him; and now nothing but a flood of iniquities is found in the human breast; therefore no person hath the grace of faith whilst in that state of nature and sin, in which *all* are born into the world. Hence God says, "*All men have not faith,*" (2 Thes. iii. 2.) "*He hath concluded them all* (that is, naturally,) *in unbelief,*" (Rom.

(Rom. xi. 32.) “ *and that they are children in whom is no faith* ” (Deut. xxxii. 20.) For this reason our blessed Saviour tells us, that none can go to Heaven unless they are regenerated and born again (John iii. 5); and therefore God graciously conveys or puts the *grace* of faith into the soul when he regenerates it by his holy spirit. Hence it is called “ *The FAITH OF THE OPERATION OF GOD,* ” (Col. ii. 12.) and believers are called “ *The temples of the Holy Ghost ;* ” which God says “ *is in them* ” (1 Cor. vi. 19.) Thus it is evident, that the *essence* or *grace* of faith is a fruit of the spirit, wrought in the soul by the Lord when he regenerates it ; and that no person hath it till then.

3. Those persons are also dangerously deceived who suppose, that
people

people in *general* are regenerated born again, and made partakers of faith, in the ordinance of water baptism. If that were true, ministers might make people believers and send them to heaven by administering that ordinance; or prevent their receiving the grace of faith, and leave them to fall into hell at their humour by refusing to baptize them; which is contrary to Scripture; and an insult to common sense: therefore the church of England wisely denies it, by telling us in her twenty-seventh article, that "*Baptism is a sign of the new birth,*" not the new birth itself. It is probable that the church may have called baptism a *sign*, picture, or representation of the new birth, because as baptizing with water implies our natural filth, and represents our need of cleansing; so
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the new birth implies that we were born in sin, and demonstrates that we need renewing and sanctifying by the holy spirit. But almost any school-boy can tell the vast *difference* between the *sign* of any thing, and the *particular thing* that the sign *represents*. It is not uncommon for the representation, picture or *sign* of King George to be placed at the door of an inn, but if the master of the house were to proclaim himself the King of England, because the sign of the King is at his door, he would soon smart for his folly as an usurper, traitor, and rebel. Just as awfully mistaken are they who suppose they are regenerated, born again, and made partakers of the *grace* of faith, *merely*, because they have had, what is called, the *sign of the*
new

new birth administered to them in water baptism.

The Church catechism also very properly tells us, in the questions and answers about the sacraments, not that we are born again in water baptism, No! but that “ *The inward and spiritual Grace, is a death unto sin, and a new birth unto righteousness ; for being by nature born in sin, and children of wrath, we are hereby (that is by inward and spiritual grace made the (manifestative) children of grace.* Hence it appears that they are dangerously deceived who suppose that people in *general* are regenerated, born again, and made partakers of the grace of faith in water baptism. A person may be baptised, and re-baptised, a thousand times, and like Simon Magnus remain in “ *the gall of bitterness,*” without

without one spark of the grace of faith all his life, and like Judas be lost at last. To regenerate, and to convey the grace of faith to the soul, are not the actions of men, but the works of God. (John vi. 29.) May God help thee to pray for the grace of faith, dear reader, that thou mayest not be deceived. Hence it appears,

4. That those are under a dangerous mistake, who suppose that faith is no more than an *assent* to the truths of the gospel. Simon Magnus believed, that is, gave his *assent* to the truths delivered by the Apostle; yet God tells us, that he was “ In the bond of iniquity ” at that very time; which could not have been true if faith were no more than an assent to those things, for God says all that “ Believe are passed from death unto life; and shall

shall not come into condemnation." The devils believe, or assent, that there is one God; but they are tormented with fire and brimstone for ever and ever, notwithstanding their assent; and some of the basest of men believe, or assent to the truths of the gospel; but "*The wicked will be turned into hell,*" (Psm. ix. 17.) although some of them may have had this assent. But if they had the *grace* of faith, they would not only assent to the truths of the gospel, but also would be saved from the love, and habitual dominion of sin here; and from hell hereafter; for God tells us "*faith purifies the heart, and works by love,*" (Acts xv. 9. Gal. v. 6.) "*and that those who have it shall be saved.*" (Mark xvi. 16.)

5. Those are dreadfully deceived who suppose it is an easy thing to
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believe;

believe ; for no person can obtain the grace of faith by his natural powers—find it by his wisdom—nor merit it by his works ; but it is a new covenant blessing, a grace which the divine spirit conveys into, and which abides in the hearts or souls of God's dear Children ; 2 Tim. i. v.) yea it is God's free gift. Full to our point is Eph. ii. 8, 9. Where God tells believers “ By Grace ye are saved *through faith* ; and *that* not of yourselves ; it is the gift of God ; not of *works*, lest any man should boast.”

Thus, my dear, reader, I have proved by the Holy Scriptures, that true faith is a *fruit of the holy spirit* (Gal. v. 22.) ; that God graciously conveys or puts it into the soul when he regenerates it (Col. ii. 12. Ezekiel xxxvi. 26, 27.) ;—that this is God the Spirit's work,
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and *his only* (John vi. 29.) that this grace of faith hath its residence in the hearts or souls of God's dear children (Acts xv. 9.)—and that this is a new covenant blessing, and God's free gift (Heb. viii. 10, 11. Eph. ii. 8, 9.)

I lived in a deluded state many years without it; vainly supposing I was in the way to Heaven because I led a sober, regular, and honest life; and went to church and sacrament, &c. but God hath graciously shewed me, that I was then in a dangerous error, given me the grace of faith, and convinced me, that all in that unconverted state are dead in trespasses and sins; and if they die so, they cannot go to heaven (John iii. 3.) and therefore, if thou hast the least value for thy precious soul, I hope thou wilt immediately and often

examine whether thou art in my past delusion or not. Many, very many, are in a more careless and profane state than I then was. O! pray that thou mayest not be deceived in a thing of such vast moment; and inquire carefully whether this faith was ever conveyed to thy soul by the operation of God's Holy Spirit. Be thy present state what it may, I have penned something to encourage and assist thee in these important inquiries in the next Chapter; in which I am to shew,

CHAPTER II.

The effects which the Scriptures assure us the grace of faith produceth in those who have it.

I. It leads those who have received it truly to credit what God has recorded in his holy word. This is a fact fully established by
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the inspired penman, Heb. xi. 1. where, connecting the *grace* of faith and the *effect* it produceth together, he says, “ *Now faith is the substance of things hoped for, the evidence of things not seen.*” The principal things hoped for by subjects of grace, are the pardon of all their sins through the precious blood of Christ, peace in their souls under the gracious influence of the holy spirit as an evidence of that pardon, and eternal glory, with Christ the supreme object of their love in the world to come. The natural eye hath not seen these; but God having clearly recorded them in the Bible, faith credits them as infallible facts; and they are thus substantiated as divine realities in the souls of believers; so that faith is the substance, ground or confidence of things hoped for,
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the evidence of things not seen; and therefore, as I said before, the grace of faith leads those who have received it, truly to credit what God hath recorded in his holy word.

Hence it appears, that if thou, reader, art blessed with the grace of true faith, thou art compelled by thy daily feelings to credit what God says respecting the following three important points of doctrine:

1. Thy ruined state by sin. This ruin was brought on by our first parent Adam. God was so good as to make him perfectly holy; and so kind that he provided an help-meet for him, placed him in the delightful Garden of Eden, and gave him all its rich variety of fruits for his use, save only the fruit of the tree of knowledge of good and evil; which, to shew his own authority and Adam's subjection, he

he wisely forbade him to eat: but when Satan (through the instrumentality of the serpent) tempted Eve, she took of the forbidden fruit and did eat, and gave also to her husband with her, and he did eat. Thus was God disobeyed, the devil obeyed, and the whole human race ruined. For, from this foolish, base, and ungrateful act of Adam's disobedience, as our covenant-head, proceeded all the depravity and corruption, misery and condemnation which his whole posterity are the subjects of in this life, and liable to in the world to come. The parents being fallen and corrupt, their children must necessarily be so too, for "*Who can bring a clean thing out of an unclean? Not one*" saith the word of the Lord. Job xiv. 4.

When king Saul disobeyed God's
command

command respecting the Amalakites, God punished not only *him*, but all his children with everlasting rejection from the throne of Israel; and he might, with equal justice, have eternally punished all us sinful children of sinful Adam in the pit of hell. The truth of this will more fully appear if thou consider that what constitutes another part of thy ruin is, thy nature is wholly sinful in God's sight. This is a humbling consideration, but God himself teacheth us that it is really so. For by what he says in Rom. (iii. 10, to 23.) 'tis evident that all people are *now* naturally destitute of every thing which is good in the Lord's sight, and filled with that which is only evil in his view. He also tells us, that our "*hearts are deceitful above all things, and desperately wicked,*" (Jer. xvii. 9) *that*
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so far from there being naturally any good about them at any period "*they are only evil, and that continually*" (Gen. vi. 5. and viii. 21) that "*He that trusteth in his own heart is a fool,*" (Prov. xxviii. 26.) that "*the natural or carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be,*" (Rom. viii. 7.) that "*From the crown of the head to the sole of the foot, they are all wounds and bruises, and putrifying sores,*" (Isaiah i. 6.) and that "*All our righteousnesses are as filthy rags,*" (Isaiah lxiv. 6.) that is, our best actions are so defiled with sin, which cleaves to us in all we do, that they are all like things which being filthy and loathsome must be put out of sight. This is a short account of the description that God gives us of our ruined and sinful hearts,

hearts, wills, nature, and whole frames; and whilst some unbelievers trifle with sin, and others, who are also destitute of the grace of faith, vainly suppose they are not so bad as hath been represented; the true believer fights against his sin, feels his total depravation and ruin, and is sensible that he justly deserves to be everlastingly cast off as an unfit companion for a holy God, as Adam was from Paradise, and well he may, if thou farther consider, what makes thy ruin still more evident is, that thou hast *actually* broken God's holy law, and truly deservest the dreadful punishment which it threatens.

Every Person should carefully survey the need for, and extent of, this heavy charge; for, in proportion as the law's sanction is seen and felt, the salvation of Christ is frequently

frequently prized. That thou mayest clearly understand this important subject, take particular notice what the commandments and correspondent scriptures say respecting it. Thou mayest find the law in the 20th chapter of Exodus. In the *first* and *second* commands the Lord says "*thou shalt have no other*" "*Gods before (or but) me: thou*" "*shalt not make unto thee any graven image, or any likeness of any*" "*thing that is in heaven, or earth*" "*— thou shalt not bow down to*" "*them, &c.*" We are told in holy writ of some "*Whose God is their belly.*" Phil. iii. 19. Whatsoever we love and wish for more than God is *our* idol, Hence it is evident, thou mayest be an idolater without bowing before a molten or graven image. Hast thou never had one undue desire after worldly

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ly things? Didst thou never love and desire the *creature* more than the *Creator*? Didst thou never covet lands, goods, wealth, &c. On looking back on thy past life, I presume thou wilt find that thou hast not been free from such desires; and, if not, thou hast broken the first and second commandments, for God says the "*Covetous man is an idolater.*" Eph. v. 5. Though thou hast not bowed to a *molten* image, the Lord hath beheld *mental* idols in thy heart.

The *third commandment* says, "*thou shalt not take the name of the Lord thy God in vain.*"—Whatever is made use of without real necessity is used in vain. On this self-evident principle, I presume, none will be found perfectly guiltless. Passing by the profane swearer, it really shocks a serious mind

mind to hear numbers, on every slight surprise, or even in common conversation, cry out, "O Lord! O God! Lord bless me! Christ bless me! Lord have mercy, &c." Every time any of the sacred names of Deity are used in this, or any other unnecessary manner, they are used in vain; and the Lord declares he will not hold such guiltless. If not *perfectly guiltless* thou, my dear reader, art really *guilty*, for *there* there can be no middle line.

In the *fourth commandment* thou art told to "*Remember the sabbath day to keep it holy, that in it thou shalt do no manner of work, thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, thy cattle,* nor the stranger*

* Note. Thy CATTLE are to rest on the Lord's day. Hence it appears that the present custom of letting and hiring horses on the sabbath, unless in cases of absolute necessity, is very sinful.

that

that is within thy gates."

The *seventh* day was kept as the Jews weekly sabbath, becaule on that day the Lord God finished the work of creation ; the *first* day of the week is kept as the Christian sabbath, because on *it* Jesus Christ rose from the dead, after he had finished the glorious work of redemption. The Apostles honoured and kept holy the *first* day, and the Lord met with, and greatly blessed them. Acts xx. 7. John xx. 19. 1 Cor. xvi. 2. We are commanded to keep it holy. None but works of necessity and mercy are allowable. It should be a day of *holy rest*, spiritual education, and divine enrichment for the soul. The Lord hath forbidden thy "*Doing thine own (earthly) ways, finding thine own pleasures and speaking thine own words*" on the sabbath day. Isaiah lviii.

lviii. 13. Yet many venture to idle it away in sloth, gluttony, visiting, revelling, drunkenness or pleasure, and some impiously make it a day of traffic. Look back through thy past life ; does not thy conscience plead guilty of the breach of this command in many instances ? May the Lord give thee true repentance and grace to walk in newness of life

In the *fifth commandment* God says, ‘ *Honour thy father and thy mother.*’ The Apostle declares this is the first commandment with promise, (Eph. vi. 2.) because the first promise, annexed to a commandment, is that of long life, in the land of Canaan, to obedient children. Hence I infer that it will be well with those, in this life, that scripturally and perseveringly obey their parents. Children are told, in the gospel, to *Obey their parents,*

IN THE LORD, (Eph. vi. 1.) from whence it is evident, that if a parent were so wicked as to bid the child to bow to an idol, or do any thing contrary to any of the Lord's commandments, it is the child's duty, with humility, affection, and tenderness, to refuse. But all the parents commands, which agree with the law of God, it is every child's duty and privilege, to obey with cheerfulness. But hast thou never, from thy youth up, broken thy parents commands, when, instead of their being contrary to the word of the Lord, they have been agreeable unto his sacred directions? Perhaps, on looking back, thou wilt find thou hast in many instances; is not this a mournful fact? A thoughtful parent hath had much care, trouble, anxiety, and expence in bringing
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up the child, and therefore unscripturally to disobey and grieve thy aged relative is basely ungrateful; also hateful in the sight of God and man; think seriously of these things, my dear reader.

The *sixth* and *seventh* commandments forbid murder and adultery. All who suppose themselves clear of the violation of these commands, should look carefully at the secret working of their hearts, at the extent of Jehovah's law, also at those scriptures that are inseparably connected with these subjects. The Lord Jesus teacheth us that an impure or lustful desire is adultery; Mat. 5. 28. also that causeless anger with, or hatred of a brother is murder. Mat. 5. 22. 1 John 3. 15. As descendants from fallen Adam and Eve, we are all brethren and sisters. Now ask thy

own heart whether thou art not guilty of the breach of each of these commandments? Hast thou never had one fit of causeless anger with, nor hatred of thy fellow creature? never desired revenge, nor *never* wished secretly and hastily that this or that person was dead? If thou hast had but one such fit of anger and hatred, and only one impure desire, thou art a breaker of the *sixth* and *seventh* commandments, and Jesus Christ teaches, in the aforesaid scriptures, that thou art a murderer and an adulterer, (or adulterers). Tho' these notorious sins may not have been actually committed by thee, the Lord hath seen them in thee, for he beholds the heart. And in breaking the *sixth* and *seventh*, thou hast also broken the *tenth* commandment, for that forbids thy
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coveting any thing that is another's. In this sense St. Paul spake when he said, "*I had not known lust, except the law had said thou shalt not covet.*" (Rom. 7. 7.) That is, I should not have known that irregular inclinations made me (Paul) a breaker of the seventh commandment, except the tenth had said, "*Thou shalt not covet.*"

The *eighth commandment* says, "*Thou shalt not steal.*" Hast thou, at no period of thy life, neither secretly nor by violence, taken any thing belonging to another person? If thou hast, that was an act of theft? Canst thou say thou art *perfectly* clear from thy youth up, in this matter? Do not say "This or that was only a little thing committed in youthful folly," &c.—That which appears only a little sin in *man's* view, is an infinitely

great one in the sight of the *Holy God*. It hath been already proved, by scripture, that only a desire after any thing which is another's, is a breach of the tenth command, and consequently it is a breach of this also, although that desire be not put into action; hence God says, "The **THOUGHT** of (iniquity or) *foolishness is sin*, Prov. xxiv. 9. And further more, the Lord told Israel, that they had robbed HIM, and that they were cursed, because they had withheld the tithes and offerings which by the ceremonial law they were commanded to devote unto him. Mal. iii. 8. 9. By this mode of scripture argument it evidently appears that thou hast robbed God of his just due, every time that thou hast pursued thy earthly pleasure, worldly visits, needless business; or indulged heedless

heedless sloth on the Lord's day: thou hast also robbed him of his proper due, when thou hast withheld any other act of obedience which his righteous law demands. Hast thou not been guilty of many such acts of robbery? Although, like deceived Israel, thou mayest have thought thyself free from this charge, does not thy conscience now tell thee that thou hast broken this commandment in various respects. May the Lord turn thee from every evil way, and lead thee to Christ as the end of the law for righteousness.

The NINTH commandment says, "*Thou shalt not bear false witness against thy neighbour.*" This precept requires the witnesses, or evidences, in any cause or trial, not to speak a word but what they believe is strictly true. The least

deviation from the rule of strictest truth is deceiving one party, injuring another, and it is difficult to find a sentence bad enough for such false witnesses: though their deceit is concealed from men, God's jealous eye is *now* upon them, and he will find them out another day. I have now given the *primary* meaning of the NINTH commandment, but I cannot think it stops here. I believe it may be justly extended unto the mutual conversation of the buyer and seller in a way of trade. If when selling any thing thou hast said it was very good when thou wert persuaded it was but moderate; that it was worth more than thou thoughtest its real value; or that the price of the market was higher than thou supposedest it really was, thou hast borne false-witness against the interest of thy neighbour,

neighbour, with design to make thine own advantage of him: this is a common, but very great sin.—The buyer also bears false witness against the seller when contrary to his private judgment, he says, of what he intends to purchase, "*It is naught, it is naught,*" that he may get it under value, and when the agreement is made, he rejoiceth or boasteth over his good or cheap bargain. Prov. xx. 14. Hast thou never acted according to either of the aforesaid plans? Whenever thou hast trod in the one or the other of those steps, thou hast been a false witness against thy neighbour, and thereby hast broken this commandment. Awful fact! think of it; and consider the consequence.

I have already explained the *Tenth commandment*, and specified

some particulars by which it is broken; so that I need not add more on that subject. And I believe when the law is viewed in its full extent, according to the whole tenor of scripture, as it always should be, that every reader will find himself guilty, at least in *God's view*, of the breach of every commandment.

When a criminal is clearly convicted, in open court of *only one* capital crime, the law of the land condemns him for that one transgression, as well as if he had broken all the laws of the realm, and it is just so with the law of God. Thou knowest in thy own heart, that thou hast repeatedly sinned; each sin is a transgression of God's law; (1. John iii. 4.) and the Lord declares that "*whosoever offendeth in ONE POINT, is guilty of all;*"—
(James

(James ii. 10.) and he also adds,
 “Cursed is every one that continueth not in all things which are written in the book of the law to do them.” Gal. iii. 10.

The punishments inflicted on various breakers of this law are recorded for our caution. For breaking the first and second commandments, by idolatry, three thousand of the Israelites were slain. Exod. 32. For the breach of the third command, the blasphemer was stoned by the Lord’s appointment. Lev. xxiv. 13. 14. The person who broke the fourth commandment, by gathering sticks on the sabbath day, was stoned to death according to the Lord’s express directions. Numb. xv. 32 to 36. For breaking the fifth command, God sentenced the disobedient child to be stoned with stones until he

he died. Deut. xxi. 18 to 21. For transgressing the sixth commandment by murder, Cain was cursed of the Lord. Gen. iv. 9, 10, 11. For breaking the seventh command, by adultery, twenty-four thousand of Israel were slain.—Numb. xxv. 9. For breaking the eighth command, by theft, Achan and his family were put to death. Josh. vii. 25. For transgressing the ninth and tenth commands, by bearing false-witness, and by covetousness, Ahab was shot through with a dart, and Jezabel was thrown from a window, trampled under foot, and eaten by dogs. 1. Kings xxi. 1 Kings xxii. 34. 2 Kings 9. 38. Hence we see the law gives no quarters.—Well might pious Moses say, “*I exceedingly fear and quake,*” when the law was delivered by the Lord at Mount Sinai ;

nai; and numbers in the present day have far greater cause to fear than Moses had.

If thou art an unbeliever, thou dost not consider these things; and therefore thou either trusteth to thy own righteousness, or triflest in thy sins: but believers see them, fly to Christ by prayer for pardon, rest not satisfied without a knowledge of his forgiving love in their souls, and walk in the newness of life. And thus it appears, that those who are blessed with the grace of true faith, are compelled by their daily feelings to credit what God says in his holy word about their ruined state by sin; which I have proved consists in *Adam's fall*, in the *natural corruption and sinfulness of all our powers*; and in our *numberless breaches of God's holy law*. If thou, reader,
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art a partaker of this precious grace of faith, it leads thee also to credit what God says,

2. About redemption by Christ Jesus. To redeem signifies to buy back that which was sold, or honourably to deliver us from that thralldom, punishment and woe, which we so justly deserve. To do this, God's righteous law, (which by our sins we have broken) must be completely fulfilled; and God's attribute of justice (which by our iniquities we have offended) must be fully satisfied. No human creature could do this, because after the *best* have done *all* even *they* are *unprofitable servants*. No angel could do it; because the great God whom we have offended is INFINITE, and an angel is but *finite*. Christ being God *equal* with the *Father*, was alone sufficient for the task.

Such

Such was his love, that although Heaven was his throne, and the earth his footstool ; though he was perfectly happy in himself, God over all creatures, and equal with God the father in dignity and glory ; yet he kindly took a body of flesh, was born of the Virgin Mary, and came into our world on purpose to redeem and save his dear people from those everlasting tortures, which, as breakers of God's holy law, they have all so richly deserved.

When he was thus actually come from Heaven to earth on this gracious errand, he as our all-glorious bondsman and surety, completely fulfilled the law—1. By paying our debt of perfect obedience to all its commands. It justly demanded perfect obedience in every thought, word, and action : it could take no less :

less: therefore as Adam and *all* the human race have basely failed paying its just due, Jesus Christ, our ever blessed surety, paid its fullest demand. This he did perfectly through the whole of his life. There was not the least taint of sin in any one of his actions from his cradle to his cross: from his birth in the city of Bethlehem to his death on Calvary's Mount, all was as complete a righteousness as the *holy law* could require, as God the father could demand, and as God the son could produce. Therefore when Satan came and tempted him, he found nothing sinful in him to work upon: when Pilate strictly examined into his conduct, he found no fault in him; and his holy Father declared (at his baptism) that "In *him* he was well pleased." This righteousness he kindly

kindly wrought out for his dear people. God the father placeth it to their account, and declares that they are complete in it. As Jesus Christ is *God* as well as man, this all-glorious righteousness is "*the righteousness of God himself*," (2 Cor. v. 21.) Thus he perfectly fulfilled the commands of the holy law by paying, as our surety, its full demand of obedience in his perfectly righteous life. And then 2. He being our all-glorious bondsman, chearfully bore all that load of suffering which the law threatened us with, as sinful creatures, upon his own body on the tree. He saw that we must unavoidably sink under the dreadful curses of the law into the pit of hell for our numberless transgressions, unless he interposed; and therefore he, having most kindly offered himself

to his divine father as our surety, willingly took all those curses upon himself which the broken law threatened us with, that he might free his dear people. Therefore when he lay in the garden of Gethsemane, with all our iniquities upon him, so inconceivably great was his pain that, "*Being in an agony, he sweat great drops as it were even of blood.*" These were pressed from his sacred pores, under the vast punishment and smart which we as sinners most justly deserved. And when his tender back was cruelly scourged with rods of wire; when his sacred temples were barbarously pierced with a crown of sharp thorns, and when his blessed hands and feet were forced through with the pointed nails, by which he was shamefully fastened to the cross; the dreadful
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pains he then felt from *all* these, were but trifling in comparison of the anguish, agony, and woe which the law poured in upon his soul for our sins. *These* made him bow his glorious head, and cry “ *My God! my God! why hast thou forsaken me?* ”—At length the painful conflict was over, and in the language of holy triumph he cried “ *It is finished!* ”—(That is, the law is completely fulfilled, all its commands are now perfectly obeyed, its threatened punishments are all borne, my beloved people are honourably redeemed or delivered)—*and then he gave up the ghost.*

O my dear reader, view each one of thy sins as a cruel sword which thus wounded the kind Saviour; and loath thyself for having so deeply pierced the dear lamb of God. May God the spirit help thee

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to behold him as thy sin-aton-
ing sacrifice, to believe in him, and to
obey him ever more.

There is sufficient cause for thee
to love him, and to take all the be-
nefits of this great and free salva-
tion to thyself. For, 3. By this all-
glorious sacrifice he hath fully sa-
tisfied divine justice. To assure us
of this, the Lord graciously tells us,
*that Christ hath redeemed us from
the curse of the law—that HE gave
himself to redeem us from ALL ini-
quity (Tit. ii. 14.)—that she (viz.
the Church) hath received at the
Lord's hand double for all her sins,
(Isa. xl. 2.)—that as far as the East
is from the West, so far he hath re-
moved our transgressions from us,
(Ps. ciii. 12.)—that he will cast all
our sins into the depth of the sea.
(Mic. vii. 19.)—that when they are
sought for they shall not be found,*
(Jer.

(Jer. l. 20.)—and, *that there is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit,* (Rom. viii. 1.) From all these scripture-testimonies, and many more which might be produced, it is evident that the blessed Jesus hath fully satisfied justice, borne the curses of the law, and completely and honourably redeemed and delivered his dear people from all condemnation.

And as a further proof of this, HE arose the third day from the prison of the grave with a full discharge: this discharge he had for his beloved people; and therefore in the fixed time he ascended with triumph, and sat down at his father's right hand in the kingdom of glory; and there he lives to intercede for, and to save to the uttermost, all

them that come to God by him.

By a gracious act of Jehovah's this complete righteousness of Christ's life and sacrifice of his death are imputed to all such; by the *latter* the curse is all borne; and therefore, justice being fully satisfied, they are not to be cast down into hell; and by the former the commands of the law are all obeyed; they are viewed in it complete as if they had never transgressed; and therefore in that righteousness they are to be exalted to heaven.

If thou art a true believer, thou art compelled, by thy daily feelings truly to credit what God says about this matter: for thou beholdest that God's attribute of justice can be satisfied no way, but by the sacrifice of Christ; and as HE *came to give the knowledge of salvation unto his people*

people by the remission of their sins, (Luke i. 77.) thou like the publican art cleaving to Jesus Christ for the forgiveness of thy sins; and like David thou canst not be satisfied without the enjoyment of that pardon in thy soul. But if thou art an unbeliever, thou art careless about such enjoyments. Altho' God exhorts us to *work out our own salvation with fear and trembling*, unbelievers think there is no occasion for so much to do about religion. Thus a believer is one of the prudent that Solomon speaks of, who *foreseeth the evil and hideth himself*; but unbelievers are *the simple who pass on, and are punished*, (Prov. xxii. 3.) But I hasten to shew that the grace of true faith leads those who are partakers of it, truly to credit what God says,

3. About the doctrine of regeneration,

ration, or the new-birth. To regenerate is to infuse into the soul those holy principles of spiritual life, divine light, supreme love to God, true harmony with his creatures, real delight in his service, and humble acquiescence in all he says, which are essential to our enjoying him. We all descended from Adam after he was fallen and depraved, and therefore we are every one naturally destitute of them. The blessed Jesus therefore teacheth us, that they must be communicated to us by the holy spirit whilst we are here, or we cannot see the kingdom of God hereafter, (John iii. 3, 5.) This gracious act of regeneration or the new-birth is a work of the spirit of God in the soul, which causeth a real change both in the principles and practices of its happy subjects. It causeth a
real

real change in their principles; for it lays those that have been Pharisees in the dust of self-abasement under a sense of the wickedness of their nature; and makes them depend only on Christ for salvation as it did St. Paul, (Phil. iii. 4—11.) It also produceth a real change in their practice, because it makes them fly from sin, love God, and walk in the paths of holiness, as did Mary Magdalene, Zaccheus, and numbers more.

Whilst deluded souls ignorantly suppose they always believed, or that it is *easy* to believe, the above people feel the truth of what Christ says, "*Without me ye can do nothing,*" (John xv. 5.) They feel that they can neither believe nor pray to purpose; hear, read, nor understand God's word to profit: that they cannot get the victory

over sin ; or do *any* spiritual thing properly, unless God the spirit work in them to will and to do, (Phil. ii. 13.) and therefore, whilst some Ministers and people in a thoughtless manner say, "*Take not thy holy spirit from us,*" who never were partakers of that divine agent ; and whilst many congregations ignorantly mock Jehovah by saying, " Pour down upon all Bishops and Curates, and all congregations committed to their charge, the healthful spirit of thy grace," who do not believe, that any such blessings are enjoyed in the present day ; those who have the grace of faith join feelingly and earnestly in such excellent prayers ; because they daily feel the prosperity of their precious souls (whilst here) depends wholly on such petitions being answered.

Thus,

Thus, reader, I have given thee a short account of what God says in his holy word—1. About thy ruined state by sin—2. Redemption by Christ Jesus—and 3. Regeneration by the Holy Spirit. But if thou art destitute of the grace of faith, thou dost not believe that thy nature, thy heart, and thy life are so very bad as I have made it appear God says they are ; thou art not anxious of enjoying the forgiveness of thy sins through the redeeming blood of Christ ; and art vainly expecting to get to Heaven, although thou never wast born again of the spirit. Such remain careless in a state of nature, because they believe not what God says about the above doctrines in his holy word. They think, (like the Pharisees) that they are better than many others, that God is merciful, &c.

But

But if thou art such an one I would have thee to consider that God is *just* and *true*, as well as merciful and kind, and therefore he will shew mercy to none hereafter, but to those that are born again of the spirit, and washed in the blood of Christ *here*—But if thou art a true believer, thou, like St. Paul, groanest under the burden of thy sinful nature, heart, and actions; thou beholdest that the only way in which thou canst be pardoned is through the redeeming, the sin-atoning, and the peace speaking blood of Christ: and thou feelest the need of fresh supplies of the spirit's grace daily, to enable thee to believe that thy sins are forgiven—to strengthen thee that thou mayest overcome sin—and to enlighten thy mind and refresh thy soul in reading and hearing
 God's

God's holy word. Thus the grace of faith, as I before proved, leads those who have it truly, to credit what God hath recorded, and to look unto him for the fulfilment of what he hath said. But I add,

2. The grace of faith cements all who have it in a spirit of real love to God and his children. Every person in a state of nature hath an inward dislike, yea *hatred* to God, to his truths, and to his people, (Rom. viii. 7.) This may seem strange to those of my readers who know not the desperate wickedness of their hearts; but I will prove it by a plain fact. If you really love an absent person, you love those that are like him, that talk of him, that tread in his steps, and obey his directions; but if you are in a state of nature, as wicked Cain hated righteous Abel, so you have an
inward

inward hatred to God's converted children; who are sanctified by his holy spirit and bear his image; who talk of his goodness, enjoy his smiles, tell what he hath done for their souls, depart from the sins, vanities and pleasures of the world, carrying their crosses and following Christ; all which are favours peculiar to, and conduct that God requires of his children; and you manifest your hatred to them by shunning their company, by despising them for their singularity in religion, (as our Lord's brethren after the flesh did him) and by choosing the thoughtless company, and trifling or sinful practice of the unthinking world. By these things you prove that you hate God's people, ways, and words; yea God himself as he tells you. (1. John iv. 20.) And as two cannot walk happily

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ly together except they be agreed,
 so you cannot go to Heaven
 unless that hatred be removed.
 But God the spirit hath removed
 that hatred or enmity from those
 in whom he hath wrought the
 grace of faith as he did from St.
 Paul when he converted him; and
all who have this faith of God's
 elect, are cemented by a spirit of
 love to God, to his truths, and to
 his children. Such will never go
 to hell; for thus saith the inspired
 penman, "*I am persuaded, that*
neither death, nor life, nor angels,
nor principalities, nor powers, nor
things present, nor things to come,
nor height, nor depth, nor any
other creature, shall be able to se-
parate us from the love of GOD
which is in Christ Jesus our Lord.
 Rom. viii. 38, 39.)

3. The grace of true faith in-
 fluenceth

fluenceth those who have received it to long for greater, and fresh spiritual blessings daily from God. Those who have the least degree of this faith earnestly long for more, nor can they be satisfied without full assurance: like the church in the Canticles, they feel an aching void in their souls until they find their beloved, and know that their sins are forgiven. Thus the grace of true faith leads all its happy subjects to long for those things that are profitable to their souls, and pleasing to God. Such, like St. Paul, "*count all things but dung and dross for the excellency of the knowledge of Christ Jesus their Lord.*" (Phil. iii. 8.) The object of their first pursuit is the kingdom of God and his righteousness, which blessings *they* will most certainly possess; and the Lord says, "ALL other

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other things *shall be added unto them,*" (Mat. vi. 33.) *They hunger and thirst after righteousness; and Christ declares "They are blessed, and shall be filled,"* (Mat. v. 6.) They long for the company of God's dear children, that they may hear them declare what he hath done for their souls: they long for the constant enjoyment of God's presence; for when he hides his face they are troubled, (Psm. xxx. 7.) they long for the conquest of all sin; for sin is that which their souls loath; they long for a greater knowledge of Christ in his person and offices; for HE is the object of their real love; and they will never be fully satisfied until they are drinking the rivers of pleasure at God's right hand.

People in a *state of nature* have not *this longing.* They indeed
long

long to be made happy, but it is by the smiles of great people, or by the riches, honours, and pleasures of this world, as did Balaam the false prophet, for whom we are told "*The mist of darkness is reserved forever,*" (2. Peter ii. 17.) and they thereby prove, that they have not the grace of faith. Should this grace ever be conferred upon them, they, like king Solomon, will write "*Vanity of vanities, ALL is vanity!*" upon their present pursuits; and in that case, *they* will enjoy all the rich benefits attending this heavenly disposition. Reader, examine whether thou art a partaker of it! Let all who are possessed of it, and all who earnestly seek it, remember for their comfort, that Jesus Christ hath a quick eye, a compassionate heart, and a liberal hand; and therefore he will not fail

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fail to supply all their needs. But let those who have it not, and are careless about it, remember that death may seize them in a moment; and that there will be no Heaven for those who die without this disposition.

4. If thou art a partaker of the grace of faith it leads thee to act for the glory of God and the good of mankind. Numbers promise at the ordinance of baptism to "Renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh;" but most prove, by their conduct in life, (like Ananias and Saphira, who lied to the Holy Ghost and were struck dead for it, Acts 5.) that nothing but lies were told before God in each promise made at that solemn ordinance. For, instead of "*Re-*
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nouncing

nouncing the devil and all his works," they often willingly *obey* his temptations, and sin deliberately against God:—instead of even *attempting* to "Renounce the pomps and vanities of this wicked world;" they try to gratify themselves in those pomps and vanities, and sinful practices and companies, which their circumstances will admit of; and that best please their natural dispositions: and so far are they from "Renouncing the sinful lusts of the flesh," that they *indulge* their evil thoughts, and often seek to gratify their lustful, passionate, envious, proud, covetous, drunken, gluttonous, unclean, and other sinful inclinations. *Such are not in the road to Heaven; for the Lord says, "That they which do such things, shall not inherit the Kingdom of God."* (See Gal. 5. 19,

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20, 21.) People never resolutely, heartily, and perseveringly attempt to perform the above vow, accounting themselves, after all, unprofitable servants; and build on Christ as the alone foundation for glory, until they are regenerated by the Holy Spirit, and made partakers of the Grace of Faith. They cannot delight in such acts of piety until then. But the Grace of Faith sweetly influences those that are blessed with it, to renounce the devil and his works, the pomps and vanities of this wicked world, and the sinful lusts of the flesh; also to seek after the enjoyment of God, and to act for his glory, and the good of mankind. It was the Grace of Faith that influenced Joshua to resolve, that "Whatsoever others might do, he and his house would serve the Lord." It

was the same kind of faith that enabled Abraham to forsake his native country and his father's house, to wander in a strange land, and even to offer his *only* son a sacrifice at God's command;--and that influenced the little army of martyrs, mentioned in the book of Hebrews, to endure such cruel tortures. And glory be to God he bestows the same grace of precious faith upon many in the present day; who, under a true conviction of their wretched state by nature and practice, cast their souls upon Christ, crying in the language of holy Job. "*Though he slay me, yet will I trust in him:*" also like the above worthies, in obedience to God's direction, they *come out from the thoughtless and giddy world, and live separate, touching not the unclean thing*

thing ; and God graciously accepts such, and is a Father unto them, and they are his sons and daughters, 2 Cor. 6. 17, 18.

Thus, reader, by what I have written in this chapter it appears that true faith produceth (among others) the four effects following:—1. It leads those who have it to credit what God says. If therefore thou art a partaker of that precious grace, thou art induced by thy daily feelings to credit what God hath recorded in his holy word ; particularly about thy total ruin by sin,—redemption by Christ Jesus,—and regeneration by the holy spirit.—2. It cements all who are blessed with it in a spirit of real love to the best of all objects. If therefore thou art a Believer, the natural enmity of thy heart is counteracted, and thou

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art cemented by a spirit of real love to God, to his people, and to his truths. 3. It begets a *holy* longing in the soul. If therefore thou art a partaker of it, thou art longing for the enjoyment of God's presence, and seeking his smiles in the use of proper means—And 4 It sweetly influenceth its happy subjects to a life of grateful activity for God. If therefore that grace hath reached thy heart, thou art risen from thy natural death in trespasses and sins : and art called to fight as a good soldier of Christ's against the world, flesh, and devil.

I beseech thee to read this chapter again with the utmost attention : and as the keen eye of God, whom thou canst not deceive, is upon thee, examine speedily and carefully, by these plain scripture evidences, whether thou art a believer

liever or an unbeliever :—whether in the road to Heaven or to Hell, —in a state of salvation or damnation ; for, from hence, it appears, that there is as much difference between that historical notion, which many ignorantly call faith, and the faith of the operation of God, as there is between the picture of a man, and a real one.

For this reason, this faith hath frequently some peculiar title or name of distinction, in scripture. The blessed Jesus tells us, that they who have it are "*Passed from death unto life,*" (John v. 24.) because those into whom this invaluable grace is conveyed by the Holy Ghost, *are risen from that state of death in trespasses and sins,* which I have proved all are in by nature, unto a life of righteousness, *by the faith of the operation of God,* (Col.

ii. 12.)—It is likewise called "*The faith of God's elect*," (Titus i. 1) because all who have it were elected of God, 1 Peter i. 2.—It is called "*Precious Faith*," (2 Peter i. 1.) not only because it is God's gift; but also because it views the precious blood of Christ, which frees the conscience from its guilty fears, and administers real peace to the soul, Rom. v. 1.—'Tis called a *faith that overcometh the world*, (1 John v. 4. because it so endears the blessed Saviour to those who have received it, that, although they were in bondage to the riches, honours, pleasures, and other vanities of the world, and to the law as a covenant of works before; they now count all things but dung and dross for the excellency of the knowledge of Christ Jesus the Lord, (Phil. iii. 8.)—He is now the first
object

object of their desire. And lastly, we are told such are "Kept by the power of God through faith unto salvation," (1 Peter i. 5.) for though the world may oppose, sin may distress, and Satan may tempt, such are sure to be saved; and all others will be eternally damned. Mark xvi. 16.

From what hath been said, it is evident that numbers have no faith who suppose they have, which will more fully appear by

CHAPTER III.

In which I am to prove that many who think themselves believers are not so.

1. Pharisees suppose they are believers; but they are mistaken: for there are no people, against whom the Lord Jesus pronounced so heavy woes as against them. A Pharisee is one, who, whilst he
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flees from the practice of sin, lives a sober, honest, moral life; says prayers, and reads in private, also attends diligently the exercises of religion at some place of public worship; thinks himself not so bad as others; and builds upon his *own* doings for salvation. Read the four gospels, and you will find this is the scripture character of a Pharisee. Such are better members of society than the profane; and *as such* I highly respect them: but, as the royal Psalmist says of himself, I must say of them, their *Goodness extendeth not to God*.—It cannot merit his favour, because it falls infinitely short of the just demands of his Holy Law. Such expect to go to heaven, because, *as they think*, their nature, hearts, and lives are tolerably good. Perhaps, reader, this is thy case; and if so, I truly
 pity

pity thee; for we cannot call such believers, because they do not credit what God says in his holy word. I shall prove this by the following arguments:—1. God says that the nature, hearts, and lives of *all people* are naturally very bad, (Rom. iii. 9, to 18.) but Pharisees suppose theirs are tolerably good; therefore they don't credit nor believe what he says about their ruined state by nature and practice.—2. God tells us that the best can be saved *only* by or through Christ, (Acts iv. 12. John xiv. 6.) but they expect to be saved because of their supposed goodness; therefore it is plain that they do not credit or believe what God says about the way of salvation.—And 3. God teacheth us, that none can be saved even through Christ unless they are born again, (John iii. 3) but they
expect

expect to get to heaven hereafter, although they are not born again here; therefore it is evident they do not credit or believe what God says about the work of the Holy Spirit.

Thus, reader, it is plain that, if thou art one of the above characters, after all thy supposed goodness, thou hast not set one proper step in the Christian path; because, though I have given thee but three leading points of doctrine out of numbers, it is evident thou hast not hitherto believed what God says respecting any one of them. Thy state is more awful than thou art aware of; for even to expect admission into heaven in a contrary way to what God hath recorded in his holy word, or without that work of the Blessed Spirit on the soul which he expressly says is needful to meeten thee

thee to go there, is in thine heart giving God the lie. St. John proves this awful truth in his 1st Epistle, v. ch. 10. ver. A fellow-creature in dignity and authority would disdain thee if thou wert to discredit his word : and what can be a greater affront to, and sin against God himself, than thus to slight, disregard, and disbelieve what HE hath recorded in the sacred Scriptures? The 13th Article of the Church of England tells them, that not *any* of their works are acceptable to God; and the inspired Penman ratifies the same alarming truth, (Heb. xi. 5.) I would therefore conclude my address to such characters, by giving them a few sentences of affectionate advice.

And let me intreat all such, 1. To consider, that those who depend in the least degree on their own works

works for salvation, so far depend on the moral law; the length and breadth, or nature of which law is such, that it demands perfect obedience through life in every thought, word, and deed; but as sin hath attended them in each action they have performed, they have broken it in the best work that they ever did; and therefore they cannot be saved by their *own* doings in whole or in part; for thus saith the Lord, *As many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the Book of the Law to do them. But that no man is justified by the law in the sight of God, it is evident: for the just shall live by faith, Gal. iii. 10, 11.—2.* Consider, that so far as thou hast depended on thy supposed

posed goodness and doings, thou hast ungratefully attempted to frustrate the end of Christ's coming, and the nature of his all-glorious atonement and offices, (Gal. ii. 21.) by which thou hast disobeyed and affronted Jehovah the Father, (Isa. xiii. 8.) in all which thou hast been led by a spirit of error instead of the *spirit of truth*, (John xvi. 13, 14.—3. I would affectionately advise such not to delay a single moment, but to pray earnestly to God the Spirit, to give them a right understanding in all things. The Lord kindly teacheth us that he will give his Holy Spirit to those that ask him, (Luke xi 13.) And therefore, if thou art led to begin and persevere in earnest requests for it, HE will make good his gracious promise even unto thee

Read this book again with the
greatest

greatest attention and care; and compare thy views with what thou art told God says about thy heart, nature, and conduct; and if what I have written be agreeable to God's word receive it; if not reject it. Fare thee well, my dear fellow-sinner, until we meet in another world. May God give thee the grace of faith here, or thou wilt be shut out of heaven for ever!

2. The mere formalist supposes he is a believer, but is also mistaken. He is one that hath the form of godliness, but is destitute of the power of it in his soul. He attends places of public and private worship, as doth the Pharisee and real Believer; but, like the foolish virgins, he hath only the lamp of knowledge, that is, some leading truths of the gospel in his head,
without

without the oil of grace in his heart. Hence it is evident, that he does not credit or believe what God says in his holy word about *experimental* religion. For, 1. God says, *The gospel came not in word only* (to those who were benefited by it) *but in power, in the Holy Ghost, and in much assurance,* (1 Thes. i. 5.) But the formalist is contented with it in *word ONLY*, without the power of the Holy Ghost to accompany it to his soul; therefore he does not truly believe his need of the same blessing.

—2. God says, *The kingdom of heaven suffereth violence, and the violent take it by force,* (Matt. xi. 12.) but the formalist is content and easy without this holy violence or earnestness about the enjoyment of those blessings in his soul; and therefore it is plain he does not

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truly believe what Gods says respecting them.—3. God graciously informs us, that the kind Saviour came *To give the knowledge of salvation unto his people, by the remission of their sins,* (Luke i. 77.)—that there are those who *Have redemption through his blood, even the forgiveness of their sins,* (Eph. i. 7.)—that *The Spirit itself beareth witness with the spirits of such that they are the children of God,* (Rom. viii. 16.)—also, that *If any man have not the Spirit of Christ, he is none of his*,* (Rom. viii. 9.) And the formalist often tells God when at church, “ I believe in the forgiveness of sins,” although he is content without knowing any such thing for himself; and easy without the work of the Spirit on his heart, or the witness of the Spirit

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in his soul; therefore he does not truly believe what God says about these important matters: for, as I proved in my last chapter, the grace of true faith truly credits what God says, earnestly longs for the enjoyment of what he hath promised, and, being an active disposition, it makes its possessors diligent in all his commands: hence it appears that he that believeth is not a formalist, but is passed from death unto life; but he that believeth not is dead in trespasses and sins, notwithstanding his round of duties, let his religious sentiments be what they may.

This formalist may belong to a Christian church or society—may be conformable to their mode of conduct and dress—may be very zealous for his own party—may

talk fluently about the leading articles of his creed, and about what is done at this or that church, or by this or that preacher : yet speak closely and pointedly to such an one of the work of God's Spirit on the soul, and of a life of communion with God, and he is instantly at a loss. He does not love to hear these truths insisted upon, and enforced, in the pulpit ; because he has no experience of them. The minister that speaks well, that rails against that party of people which the formalist dislikes, and contends for that set of sentiments which he holds, without showing the danger of those whose religion consists *merely in notion and form*, is to him like Ezekiel to his formal auditory, viz. *As a very lovely song of one that hath a pleasant voice, and can play mell on an instrument ; who*
heard

heard his words but did them not,
(Ezek. xxxiii. 31, 32.)

Though the formalist reads and repeatedly hears that the above things are Divine-realities, which numbers have the happy enjoyment of in their souls; and though he is often told that none can know their interest in Christ without the Spirit's grace—yet he is content with a regular round of duty and folly, being in the same formal and deceived state, also easy in his mind without any such enjoyments, from one week and month to another. If, Reader, this be thy sad case, I would affectionately advise thee to consider, that thy form of profession, and chain of religious sentiments (however just in themselves) will be of no more use to thee in the hour of death and day of judgment, than the trees of Eden's gar-

den were in sheltering Adam and Eve from Jehovah's omniscient eye, when they attempted to hide themselves among them after their fall ! May God the Spirit convey a rich portion of the grace of faith into thy soul, and then thou wilt love *doctrinal, experimental, and practical* religion ; but destitute of this, intolerable misery must be thy portion ; for even the tender Saviour says, *He that believeth not shall be damned !* I now bid thee a final adieu until we meet in the last day. All who die formalists will then see with anguish of spirit, that they only were wise who attended to the advice of those, who used warmly to exhort them to seek the smiles of Jehovah, the Spirit's witness, and the power of godliness.

3. Giddy and pleasurable persons who are never so happy as when at
the

the card-table, ball-room, horse-race, play-house, wake, fair, revel, &c. suppose themselves believers; but their's is only a supposed, not a well-founded scriptural evidence that they are such, for the Scripture speaks pointedly against them. This is plain, because, 1. *Faith is a fruit of the Spirit*, as I proved in my first chapter, and believers are called *to walk after, or in the Spirit*, (Gal. v. 16.) but the above practices cannot be *fruits of the Spirit*, and therefore they must be *works of the flesh*; and God says, *If ye live after the flesh ye shall die*, (Rom. viii. 13.) This cannot mean a *natural* death, because those that do walk after the Spirit die in that sense, and therefore it must mean *eternal death*, which is the dread portion of *unbelievers only*.—2. It is evident that they are not be-

lievers because the Apostles and
 primitive Christians did not walk
 in those giddy paths; they were *then*,
 and believers are *now* called to come
 out from among such, and to engage
 in a Divine employ, (2 Cor. vi. 17.)
 and those who come not forth
 prove that *they need faith*, although
 they are insensible of it, and shew
 that their affections are earthly:
 they do not believe what God says,
 and therefore continue in their va-
 nity.—3. It appears they do not
 believe, because the grace of true
 faith is said to *Purify the Hearts* of
 those that are blessed with it, (Acts
 xv. 9.) but if their hearts were pu-
 rified their actions would be so too;
 for the heart directs the actions.
 But as their actions are not purified,
 we know from the scriptures, that
 their hearts are not; and conse-
 quently they have no reason to
 conclude

conclude that they are blessed with the grace of true faith, but that they are still in cursed unbelief.—

4. God calls those, who instead of coming out from among the above people, remain with them, not believers!—not *his* children!—No! but children of *disobedience*: HE likewise says, that *the Spirit of Satan NOW worketh in them*, (Eph. ii. 2.)—And 5. The scripture expressly says, *For all these things God will bring them to judgment*, (Eccle. xi. 9.) Therefore, as *faith is a fruit of the spirit*, and their's are *works of the flesh*—as God certifies us that those *who live after the flesh shall die eternally*, as the *hearts of such are not purified by faith*—as Jehovah informs us that **THEY ARE children of disobedience**, and that *Satan now worketh in them*—yea, as God also declares, that
 HE

HE *will bring them to judgment*, it would be absurd even to suppose them believers. Surely if they received as truth what God hath recorded either in his law or gospel, they could not continue a moment in those dangerous paths!

When Noah told the old world that God was about to drown all who did not enter into the ark, with a flood of water which should cover the whole earth, the people would not go in because they believed not what he said. If they had really credited God's Word delivered by Noah, they would have hastened from their amusements to the ark fast enough: so people would now fly from their vain pursuits to Christ for happiness and safety, if they truly believed what God hath recorded; but they continue seeking happiness

ness in the ways which lead to death, because they do not credit or believe what he says.

A pious clergyman* was once travelling in a stage coach with a lady, who entertained her fellow passengers by repeating the substance of a play which she had seen the night before, and at length she said "She had a threefold pleasure in it; and that was, the pleasure of *seeing* it, the pleasure of *meditating* upon it, and the pleasure of *entertaining* her friends with it." The clergyman then told her "She had forgotten the most material thing;" and upon her being very desirous to know what he meant, he informed her it was "the pleasure she would have in meditating upon it in a dying hour, and in the judgment-day." It is said, she saw the propriety of

* The late Rev. Mr. Hervey.

the ironical observation, and from that time renounced her worldly pursuits, and sought pleasure in the ways of the Lord. Reader, may God the spirit convey the grace of faith to thy soul, that thou mayest do as she did; for it will be dear bought pleasure to thee, if thou art found in the unbelieving throng in the judgment-day; (read Matt. xxv.); and God only knows how soon death may hasten thee to his bar!—I now take my leave of *thee*, by beseeching thee daily to consider that thy precious soul will be punished *eternally*, if thou shouldst be snatched from thy earthly pleasures into the lake of fire and brimstone, as we are certified in the gospel the rich man was. See Luke xvi. 19 to 26.

4. The prophane also suppose that they are believers. But as the
aforesaid

aforesaid characters have been de-
 ceived, we may be sure from rea-
 son as well as scripture, that those
 who practise the sinful conduct of
 swearing, cock-fighting, sabbath-
 breaking, boxing, adultery, drunk-
 enness; and, if masters, pinching
 the hireling in his wages, or if ser-
 vants, defrauding their masters,
 &c. &c. are not believers. Such,
 instead of believing the scriptures
 and flying from the evil of their
 ways to Christ, contradict even
 God himself in their hearts, by
 vainly supposing that they shall be
 happy in another world, although
 if they die in their present state,
 he positively tells them that they
 "*Shall be cast into hell.*" (Psm. ix.
 17.)—It is also said, that the *Lord*
himself will be a swift witness against
all such in Judgment, Mal. iii. 5.)
 that they shall have their part in
 the

the lake which burneth with fire and brimstone, which is the second death, (Rev. xxi. 8.) and that those torments shall be without end. (Matt. xxv. 41.)—These are only a few of God's express declarations respecting the awful end of such; and even the tender, mild Saviour assureth us, that all of them must be fulfilled without the least abatement or variation, (Mat. xxiv. 35.) but such do not believe what God says in the terrors of the law, and therefore they unthinkingly set him at defiance by continuing in their sins; and they do not believe what he says in the glorious blessings, promises, and allurements of the gospel; and therefore they do not enlist under the banner of Christ to fight against the world, the flesh, and the devil. O pitiable case! O wretched condition;—

Reader

Reader examine; is this thy sad state? If so, thou hast been eating and drinking to feed thy body for worms to gnaw in the earth; and unthinkingly attempting to ripen thy soul for eternal fire! Perhaps thou art saying, Peter and David sinned, and were not they believers? This is all granted, but their sins were fallen into once in their lives through the power of temptation, and not lived in like the unbelievers: besides, their *repentance* was very great. It is easy to *sin*, but hard to *repent* like them. No person can truly repent without the grace of regeneration. Repentance, (as well as faith) is God's gift. Suppose the Lord should giveth thee up to the hardness of thy heart, as he did Pharoah, and say to thee as to the indolent in Proverbs? Chap. i. v. 24 to 29.)

“ *Because*

“ Because I have called, and ye refused, I have stretched out my hand, and no man regarded ; but ye have set at nought all my council, and would none of my reproof : I also will laugh at your calamity, I will mock when your tear cometh ; when your fear cometh as desolation, and your destruction cometh as a whirlwind, when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer ; they shall seek me early, but they shall not find me.”

Probably thou mayest think “ If this be all true, there are but few believers—but few will go to Heaven, &c. If the blessed Jesus were now upon the earth, methinks HE would say to thee as he did to St. Peter, on another occasion, “ What is that to thee, follow thou me.” The Lord does compare the number of those that shall be saved to, “ *The third part,*” (Zach. xiii. 9.) to “ A remnant, (Rom.

(Rom. ix. 27.)—to a “ *Little flock,*”
 (Luke xii. 32.)—but is it not thy
 duty and privilege to “ *Strive to
 enter in at the straight gate?*” Will
 not the numbers that are lost in-
 crease instead of lessen thy tor-
 ments, as the *idea* of it did the rich
 man’s after he *lift up his eyes in
 hell?* (Luke xvi. 27, 28.)—Thou
 hast trifled too long already; be not
 deceived, therefore, but consider
 thy dreadful danger. Simon Magus
 believed historically, but he was
 in the gall of bitterness as thou hast
 been; Judas believed that Christ
 came to save sinners, but he was
 no better for his belief; neither
 art thou for thine. *The Devils be-
 lieve there is one God, and tremble;*
 but they cannot have the faith with
 which salvation is connected; and
 how canst thou even think that
 thou hast had it, when, with thy
 G supposed

supposed faith, thou trifledst in thy
 sins? Thou hast loitered much of
 thy life away already, whilst thy
 wicked heart hath led thee into sin,
 and Satan hath been seeking to en-
 tice thy soul to Hell. Read the
 24th chap. of Leviticus, and the
 15th chap. of Numbers, and thou
 wilt find, as I shewed before, that
 God commanded that the person
 who had *once* blasphemed, and the
 man who had gathered sticks *one*
 Sabbath-day, should both be put
 to death; but perhaps thou art so
 hardened, that thou hast repeated-
 ly sworn, and broken the Sabbath
 without much remorse. Art thou
 not one of those seventeen sorts
 of persons which the Lord expres-
 sly says "*Shall not inherit the king-
 dom of God?*" (Gal. v. 19, 20, 21.)
 The adulterer, the fornicator, the
 unclean, the lascivious, the idola-
 ter,

ter, the envious, the drunkard, the reviler, and those that use witchcraft, are included in the wretched number; examine whether thou art in the black list. Read and consider this Scripture; and never suppose that God will alter his word to save thee. That would be vainly supposing, that the God of Truth would tell *untraths*, and save people in their sins; which can never be.—Bless thou his holy name, that he hath spared thee till now! Thou art still upon praying ground! May God the Spirit help thee to view the painful wounds, that were made in the hands, feet, temples, and side of the Blessed Jesus when he was crucified under the vast load of his people's sins; and to abhor even the thought of crucifying him afresh by rebelling more against him. May God the

Spirit convey the grace of faith to thy heart; and then thou wilt take God at his word, live by faith upon Christ, love him, and fear to offend him. Thou wilt then have peace in thy mind instead of guilt on thy conscience: then thou wilt save thy money for thy own use, the use of thy family, and the relief of God's poor, instead of spending it in sinful amusements; and this is the best method of procuring a good character in the world, instead of getting a bad one; it is the best step to procure health instead of sickness: and it is the right path to the salvation of thy soul.

Hence thou mayest see, that true believers, who walk close with God, have the advantage of all people in *this world* as well as in the next. Consider what I have written, and I pray that God the Spirit

Spirit may make thee, dear reader, a true believer, that thou mayest enjoy both the present and future advantages of such. With this thou wilt be everlastingly happy, without it thou wilt be eternally miserable. Fare *thee* well till we meet at the judgment-bar. I now proceed to

CHAPTER IV.

In which I am to give a word of affectionate advice to those who strive to believe, but fear they do not---and to those who know that they are blessed with the grace of true faith.

If thou, my dear Reader, art one of these fearful persons, let me ask thee a few questions to prevent mistakes. 1. Dost thou, like pious Isaiah, Jeremiah, and St. Paul, feel that thy nature, thy heart, and thy life, have been and still are so desperately wicked, that thou deserv-

est nothing short of eternal con-
 demnation every moment of thy
 existence; and like those worthies
 art thou depending on the preci-
 ous blood of Jesus Christ for mer-
 cy, for pardon, and for deliverance
 from that deserved condemnation?
 Bless God for shewing thee this,
 for there was a time when thou
 didst neither see nor feel thy
 wretched state; but as thou now
 dost both, it implies that God hath
 quickened thy soul by his holy spi-
 rit, and it is evident that thou art
 now no self-righteous Pharisee! 2.
 Dost thou behold such goodness
 in the Lord Jesus Christ's coming
 from Heaven on purpose to die
 under the vast load of his people's
 sins, and thereby satisfy the justice
 of God, that thou art now led to
 hate all sin, to fly from the practice
 of it, and to long, pray and strive
 for

for victory over the very *inbeing* of it? Praise the Lord for this, because thou art no daring Antinomian, for they make light of and trifle with their sins! And 3. Dost thou really wait on God both in public and private, not to be thought pious by thy fellow-creatures, but with a sincere desire to be instructed, to receive a sense of the Lord's pardoning love, and to enjoy the sunshine of his presence? — Be thankful to thy Lord and master because thou art no hypocrite, for hypocrites do their works to be seen of men; neither art thou a formalist, for as I before proved, formalists are content with a round of duties, without seeking the enjoyment of God in them; but thou art one of Zion's mourners, and wilt soon have thy sorrows turned into joy. My God hath command-

ed me to comfort such, and I must tell thee, if the above be thy real state, that God hath done great things for thy precious soul already. For, St. James tells thee, "*Every good gift, and every perfect gift is from above, and cometh down from (God) the Father of Lights, with whom is no variableness, nor shadow of turning;*" therefore all that hatred to sin, longing after Christ, wishing for his presence, desire of holiness, and anxiety about glorifying God, is produced by the grace of the Holy Spirit, which the Lord hath graciously communicated to thy soul in regeneration. Therefore take encouragement to seek him still more earnestly; for God hath pledged his promise that he will never leave thee, but that he will perfect the good work which he hath begun in thy soul
 until

until the day of Christ's coming to fetch thee to glory.

I know that the objections which rise in such tender minds, and make them fear to go to Christ, are numerous; for which reason I shall now state and answer some of them; and may God the Spirit lead thee to a constant use of the exhaustless fulness of the Lord Jesus, as a never-failing remedy for all thy complaints.

Objection 1. " My sins have been so very *many* and *great*; that I fear to believe — Answer: Mary Magdalene had been one of the vilest prostitutes and even possessed of seven devils; yet Jesus Christ graciously accepted, fully pardoned, and everlastingly saved her. And the Jerusalem sinners stoned God's prophets, rejected the preaching of Christ, and treated him

him with the greatest barbarity and cruelty; preferred a vile malefactor to him, and with wicked hands even crucified and slew him; yet HE kindly prayed to his father for them,—sent his gospel first to them,—and converted, pardoned, and saved many of them. (Acts ii.) These things are recorded to assure thee, that were thy case worse than it is, if God the Spirit hath inclined thy heart to cleave to Christ, he will not reject thee. His precious blood blotteth out the greatest transgressions as easy as the least, and he declares that HE “*Will not remember thy sins.*” (Isaiah xliii. 25.) Fear not, then, but go to him with the Poet’s Prayer.

“Mercy, good Lord, mercy I ask,
It is the total sum;
For mercy, Lord, is all my suit,
O! let thy mercy come.”

Jesus

Jesus Christ came into the world to save the chief of sinners, and as he saved Mary Magdalene and his crucifiers at Jerusalem, so he will graciously save thee. Those who persevere in rejecting Christ, must perish everlastingly; but the true penitent is sure to find mercy. Read Isaiah i. 18.--1 John i. 7.—Matt. xi. 28. and Heb. vii. 25.

Objection 2. “ I fear I have committed the sin against the Holy Ghost, which is the *unpardonable* sin, and therefore I am backward of approaching the Lord.—Answer : No person who really yields himself to the pleasure of Christ, like St. Paul, (Acts ix. 6.) “ *Lord, what wilt thou have me to do?* ” truly waiting to know his will, that he may glorify God by believing and doing it through his remaining days, ever hath committed the
unpar-

unpardonable sin, or ever will commit it. This is a bold expression, but, I shall prove it by Christ's own words. He kindly tells us, "*Him that cometh to me, I will in NO WISE cast out.*" (John vi. 37.) Mark that, "IN NO WISE." However wretched his condition may have been, and distressing his case may now be, I will in NO WISE—at NO TIME—ON NO OCCASION "CAST HIM OUT." If Jesus Christ will not cast him out, he must pardon, accept, and save him; so that such cannot have committed the unpardonable sin. Blessed be God for these most gracious words. In all thy trials, keep constantly going to Christ, just as the returning prodigal went to his liberal Father, and expect the kindest treatment.

Objection 3. "Although I now
renounce

renounce my sins, and walk in newness of life, I fear to embrace the blessings of the gospel, because I find that I cannot keep the moral law, or ten commandments, in that *perfect* manner which I read and hear it requires.—Answer: I presume thou dost not properly understand the use of the law, nor the freeness and fullness of the gospel. Ministers explain and enforce the high demands of the law (as did our Lord,) not because they suppose fallen creatures can *perfectly* keep them; no! but with the same motive with which surgeons cut open sores, that is, to make way for the healing balm to produce its salutary effects. Christ is the good physician of souls, and his precious blood is the sovereign balm for a wounded spirit: but until the
strict

strict requirements of the law have been fastened on the conscience, we think ourselves whole; and our Lord says "*The whole need not a physician: but they that are sick.*" It is therefore truly needful that the law should be proclaimed in all its force, that by God's blessing on the word, sinners may feel their maladies, prize the physician, and look to him to apply the balm and perform the cure. But thou art likewise told for thy comfort, that "*Christ is the end of the law for righteousness to every one that believeth.*" (Rom. x. 4.) He is the end of it, because he hath perfectly obeyed its precepts, taken all its curses which his people deserved upon himself, and completely freed them from the penal consequences.

Thy sins were laid upon Christ,
and

and his righteousness is made over to thee (2 Cor. v. 21.) for which reason the law hath no more power to condemn thee, than a creditor hath to send a debtor to prison, after he hath received his full demand at the hand of his surety. Hence God says "*There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit.*" (Rom. viii. 1.) Keep thy eye fixed on the obedience and sacrifice of Christ; and remember the glorious truth recorded in Rom. iv. 6. "*Blessed is the man to whom God imputeth righteousness without works;*" then whilst thy mind will remain humble for thy transgressions, thou wilt behold plenty of gospel blessings to raise thy drooping spirit, and to rejoice thy disconsolate soul. By
this

this means the evangelical prophet was made peculiarly triumphant. (See Isaiah lxi. 10)

Objection 4. " But I have been overcome by my besetting sin: yea I am a dreadful backslider." Answer: This is a grievous thing indeed, for by yielding to sin thou hast probably grieved the spirits of God's dear children, staggered inquirers after truth, caused the enemies of godliness to blaspheme, and robbed thy own soul of peace, fruitfulness and joy. However, do not yield to despair. There is the same complete sacrifice, the same compassionate Saviour, and the same word of promise for thee to look to as before.

Thou art not the first by many that has been thus conquered. St. Peter was a dreadful Backslider; and particular aggravations attend-
ed

ed his crime: for he had received the greatest favours from Christ—was foretold by Christ of his fall into sin—he received the Sacrament with and from Christ—and even vowed, that if he were to die with Christ he would not commit that sin. Yet, after all, dreadful to think on! when Christ was encompassed with the most barbarous multitude, Peter followed, not near but *afar off*—joined in company with the unruly mob; and denied three times, with oaths and curses, that he had any knowledge of Christ. Yet the Lord graciously looked upon him—melted him into tears of repentance—washed him from his complicated sins in his own blood—sent a message of kindness by Mary Magdalene and others to *him* in *particular* to ease his burdened mind (Mark 16, 7.) and even visit-

ed him after his resurrection, and refreshed his drooping spirit. Blessed be his holy name, he hath the same tenderness and care for his backsliden and disconsolate children now as he had then. Read his loving language to them, (Hosea 14, 1.) *O Israel return to the Lord thy God: for thou hast fallen by thine iniquity.* Then ver. 2, he gives them a suitable prayer to use at his throne. *Take with you words, and turn to the Lord, say unto him, take away all iniquity, receive us graciously: so will we render the calves of our lips;* that is, so will we render the sacrifice of praise to thee. Then ver. 4, the Lord gives such his most gracious and positive promise, *I will heal their backslidings, I will love them freely: for mine anger is turned away from him.* Could a narration suit thy case better

ter than that of our Lord's gracious dealing with wretched Peter? Can a promise be better adapted to thy case than the above? Remember it is the promise of a faithful God; and that doubting his fulfilment of it, even to thee, is reflecting peculiar dishonour upon him.

Objection 5. But I read in the Church Catechism of *the elect people of God*—the Seventeenth Article of the Church of England treats of *Predestination*—and I see that the Bible speaks of people whom the Lord hath *elect*ed *predestinated* and *everlastingly loved*, (Mark 13. 20, 22, 27. Luke 18. 7. 1 Peter 1. 2. Rom. 8. 30, 31. Eph. 1. 5. Jer. 31. 3. Eph. 2. 4, 5. 1 John, 4. 19. &c. &c.) I fear I am not of the *number*, and therefore sometimes doubt I shall not be saved.

Answer: Thou shouldest examine

what God says in his Holy Word, that he does in *time* for the objects of his *eternal love*: and if those things be done for *thee*, thou mayest be certain that thou art of the happy number. We are told Rom. 8. 30, *Whom he did predestinate, them he also called*. This calling is performed by God the Holy Ghost, who convinces us of our sin and misery, enlightens our mind to behold the way of salvation by Christ, and renews our wills, persuading, and enabling us to embrace Jesus Christ as he is freely held forth in the gospel. The Catechism of the Church of England corroborates this description of effectual calling; for it judiciously tells us that *God the Holy Ghost sanctifies all the ELECT people of God*. In this work of sanctification, those that are effectually called, as above, are led
by

by the Holy Spirit to live by faith on the fulness of Christ, to die more and more unto sin, and to live more and more unto God. (1 Cor. 6. 11. 2 Pet. 3. 18.) The Lord also tells us that *His elect* (that is those that are manifested to be such by effectual calling) *cry day and night [in Prayer] unto him* (Luke 18. 7.) and he informs us of their possessing *bowels of mercies, kindness, long-suffering, humbleness of mind, meekness, &c.* (Col. 3. 12) Hence it evidently appears that if thou art thus called by the Holy Spirit to a feeling sense of thy sin and misery, led to live by faith upon Christ, and enabled to die to sin and live to God; if thou art crying to him day and night for spiritual blessings—and if thou art putting on bowels of mercies, kindness, &c. thou mayest be sure

that God hath predestinated, elected, and everlastingly loved *thee in particular*, because he hath graciously told thee so. Read what he hath expressly said for thy comfort, Jer. 31. 3. "*Yea, I have loved THEE with an everlasting love: therefore with loving-kindness have I drawn thee.*" Thus it appears from the joint testimony of the Church of England and word of God, that those who (never having been effectually called by the spirit) are building for future happiness on the sandy foundation of their supposed goodness, or living in the wilful violation of God's holy law, have no authority from scripture, or reason, to conclude that they belong to the election of grace: None can know that God hath loved them *eternally*, until the holy spirit hath wrought

a

a work in them in *time*. And those who are called as above, have cause to bless God for the afore-said doctrines, because they are recorded in scripture for the comfort and support of their precious souls.

Objection 6. " Oh! I have much sin *opposing* me when I wait upon God. Satan resists me with more vile and blasphemous thoughts when I pray, read God's word, or wait at the *Lord's House*, than at any other time." *Answer*: The Prophet David and St. Paul, were both opposed in the same manner, although they were both dear children of God as well as thou, This opposition implies that God hath separated thee, as he had done them, from Satan's snare; for Satan does not love to oppose those that are in the sleep of sin, lest he

should lose them. Remember for thy great comfort when thou art thus opposing thy temptations, be they of what kind they may, that the sin thou art opposing is God's enemy as well as thine—that the work thou art employed in is God's work—that God hath put thee upon it—supports thee in it—and will bring thee safely through it. Pious Joshua, the Lord's high priest, was employed in this work. for when he stood before the Lord “*Satan stood at his right Hand to resist him;*” but the Lord was then present to take care of him, Zech. 3. 1, 2. Jesus Christ was also opposed with the most horrid suggestions; for when fasting in the wilderness, Satan assaulted him in a variety of forms; and having passed through the hottest furnace of temptations himself, he not only sympathizeth

sympathizeth with thee in all thy temptations, but also encourageth thee to go to him, with humble boldness, in thy greatest difficulties — For he graciously tells us, by the Apostle, (Heb. 4. 15, 16.) *“We have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need.”* Go then in all thy difficulties to Jesus thy faithful High Priest; and as his grace was sufficient for St. Paul, for David, for Joshua, &c. so it is sufficient for thee. He will supply all thy needs out of his riches in glory. Though thy trials are sharp, they shall be but short.—Though thy distresses are great, they will be

be soon over—And though the conflict is painful, the conquest is sure. See 2 Cor. 12. 9. Acts 14. 22. Isaiah 54. 17. Rev. 7. 14, 15, 16, 17.

Does not thy going to him in a way of prayer and self-dedication &c. prove that thou dost believe that he is the only source of real happiness, and able to save thee? And blessed be his holy name, his ability springs from his will, so that he is as *willing* as he is *able* to save thee. Though thou, like the woman with her bloody issue, art questioning whether thou mayest touch and receive the healing virtue of the dear saviour, this does not argue that thou art an unbeliever, but like her, thou hast many fears mixed with, or opposing thy faith. However, a strong saviour hath taken fast hold of thee,
and

and therefore, like her, press through all thy crouds of difficulty and thou wilt experience the healing balm of his precious blood applied with power to ease thy wounded soul in God's due time.

That thou dost want an increase of faith, a knowledge of God's forgiving love, and a more powerful experience of the holy spirit's witness in thy soul, I know very well. These are all favors which God hath promised freely to give, therefore be diligent in seeking them in all the means of his appointment, as the woman of Canaan was until the Lord Jesus returned a gracious answer to her request, (Matt. xv. 2, to 28.) and in due time thou shalt reap, therefore faint not. Farewell, my dear fellow Pilgrim; may God speed, comfort, and strengthen thee in
thy

thy journey. I expect to meet thee in the kingdom of glory: then thou wilt declare the Lord led thee by a right way to the blissful mansions.* I now conclude

2. With an affectionate address to those who do enjoy the forgiving love of Christ Jesus, and know that they are blessed with the faith of the operation of God. All hail, ye highly favoured of the Lord! 'Tis impossible for me to conceive even a thousandth part of your rich portion. Yet I would put all such in mind of two things,—1. You are interested in Jehovah's new and everlasting covenant; in the Lord's gracious election of grace, in the eternal love of God, which was fixed on you from everlasting,

* The Rev. Wm. Romain's life of Faith—and Mr. Wm. Mason's Pocket Companion are excellent Books for People in the aforelaid fearful and doubting State.

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lasting, and will secure you to everlasting, in the matchless person and finished work of Jesus Christ; and what shall I say more? You are blessed with an interest in the vast number of unalterable promises, which God hath recorded in the old and new Testament; in the fervent prayers of all the Saints on Earth, and even the intercessory ones of Christ in Heaven. Read the Bible, meditate on these things; and may God the spirit seed thy soul and warm thy heart with these glorious truths.

2. Remember thou hast but a short time to live on earth, and as God the father, son, and spirit have done such great things for thee, wilt not thou do all in thy power to shew thy love to Jehovah? Let thy conduct and conversation be such as becomes the real children

children of God in all companies and places. Thou art God's steward, and therefore, if thy Lord hath put property in thy hands, like Job, seek and find out the poor and afflicted, and administer at all needful times to their necessities. Pity and pray for the weak, ignorant, and tempted, and give them suitable advice in all seasons. Set a proper example by constantly attending a preached gospel, prayer meetings, &c. but be very diligent at all proper seasons in thy business (if a servant) that thy employers be not injured nor religion blamed. Encourage and speak well of God's real ministers (the weak as well as the strong; of his word, and of thy Saviour; and thereby recommend the Lord and his ways to all that are about thee. Pity thy thoughtless neighbours
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and acquaintance, and even thy greatest enemies, and pray much for them; use them kindly, and exercise forbearance as God hath done by thee. Endeavour to shew them the evil and danger of sin, and the kindness of thy dear Saviour, in the most affectionate manner; and remember, it is God only (not thyself) that hath made thee to differ from the vilest of them. In a word, remember it is the indispensable duty, and greatest privilege of all who know the forgiving love of Christ, daily to study how they can best glorify God, and serve their fellow mortals, in their families, - in the church, and in the world, all through the little space they remain below; and daily to look to God for such rich supplies of his grace, as will enable them constantly.

stantly to tread in the best steps
for promoting these glorious ends
—It is really shocking to see num-
bers, who profess godliness, ren-
der themselves *injurious* instead
of *useful* in the christian world,
some by a *captious*, others by
a *worldly*, and others by a *careless*
and *inactive* Spirit. Blessed is that
Soul who shuns such snares. May
God indulge all my dear readers
with the *Industry* of the ANT, the
Wisdom of the SERPENT, and the
Harmlessness of the DOVE. Amen.

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A
DIVINE CORDIAL
For True Worshippers,

AND
An affectionate Remonstrance
For the Formal and Prophane;

OR,
True and false Worship exemplified.

BY SAMUEL BEAUFOY,
MINISTER OF THE GOSPEL.

AUTHOR of the GUIDE for True
PILGRIMS, &c.

*Also of the scriptural Directory (in Dialogues)
for those who would live comfortable and
die happy.*

The true Worshippers shall worship the
Father in *spirit*, and in *truth*, for the Father
seeketh such to worship him.—*John iv. 23.*

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ADVERTISEMENT.



IT is not the Author's intention to trouble the world with NEEDLESS publications; but, as many persons pursue their business, indulge sloth, or exercise their sport on the sabbath; as some attend the Lord's courts in a thoughtless manner, and as others need confirmation in the faith, and encouragement in the way to Zion, the substance of this hath rested with weight on his mind, and he views it really needful.

That the Lord may truly bless the attempt to his various readers, is the principal desire of the Author, and he hopes they will give God the whole Glory.



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A DIVINE CORDIAL

FOR

True Worshippers, &c.

IF thou, my beloved reader, wert about to go to court, and to petition the King of thy country to do thee some favour, thou wouldest study how to behave before him, and in what words to present thy petition unto him: if it be needful to use such care and caution before an *earthly Prince*, is it not infinitely more necessary when thou goest to the house of God, to present thy petition unto the *King of Kings*, and LORD of LORDS? His piercing eye penetrates through each dark avenue of thy heart every moment, and he requires *truth* in the *inmost parts*; but it is highly probable

that thou hast often gone to the house of God with less reverence than thou wouldst appear before a monarch of the earth, and joined with those who have been engaged in prayer, and praise to him with less thought and solemnity, than thou wouldst speak to a fellow creature. This is a deplorable case for by such careless conduct God is trifled with, and the soul is neglected. Whilst some who are worshipping God aright, find incomparable pleasure and sensible profit in the sacred employ; the service of God is to all triflers a servile drudgery, instead of a delightful exercise: they have not looked for the enjoyment of God in it; and their service, instead of being acceptable, is an abomination to the Lord. Prov. xv. 8.

The God of truth teacheth us
that

that we are all fallen in Adam, from original righteousness, (Rom. v.)—that by nature we are altogether sinful in every member, and faculty, of body and soul, (Rom. iii.)—that until we are regenerated, and quickened by the holy spirit, we are totally dead to God, and godliness, (Eph. ii. 1 2)—and that without him we can do nothing spiritually good; (John xv. 5.) from which, it unavoidably follows, that none can worship God properly, or acceptably, until they are born of the spirit. To distinguish those who are really born again, from those, who, being dead in sin, only seem to worship God, our blessed Lord calls them “*TRUE Worshippers*,” and then to teach them that nothing but sovereign grace hath made them differ from the unconverted, he

says, "*For the Father seeketh such to worship him:*" to which he adds, "*God is a spirit, and they that worship him, must worship in spirit and in truth.*" John iv. 23, 24.

Whether thou art quickened by the grace of the holy spirit, and one of these "*True Worshipers,*" or not, is a matter of infinite importance; therefore thou shouldest look to God for his grace, and examine into this matter with the greatest care, and without delay. To help thee in such examination, I have written this little book, and I recommend to thy serious consideration the following chapters:

CHAP. I.

Some ideas of what God does for his people, viz. "HE SEEKS THEM."

CHAP. II.

How they whom God hath sought worship him, viz. "In SPIRIT and in TRUTH."

CHAP.

CHAP. III.

Conclude with suitable address to different characters.

Whilst thou readeſt, forget not, that God ſays that thou art a ſinner—that thou art doomed to die—that Death's ſentence may be ſpeedily executed—that after death muſt come judgment—and that unleſs thou art regenerated, and brought to worſhip God in *ſpirit*, and in *truth* on *earth*, thou wilt not, canſt not, reign with Chriſt in Heaven.

I now proceed to

CHAP. I.

In which I am to record ſome ideas of what God does for his people, viz. "HE SEEKS THEM."

1. *This implies that they need ſeeking.* It is evident that they need ſeeking, becauſe being fallen in Adam, born in ſin, and corrupt in

in every power, (Isaiah i. 6.) we all naturally wander from God, like lost sheep from their fold, and seek happiness in wrong objects. Hence some seek their happiness in worldly pleasure—some in earthly grandeur and honour—some in the smiles of their fellow mortals—some in the most filthy practice—and others by the deeds of the law, or by their own works which are all ways that lead unto eternal death. And the more any try for happiness in those ways, the more they will be disappointed; an aching void is left in their spirits when the greatest of those earthly gratifications is ended: it cannot be otherwise, for nothing but a bleeding Christ can satisfy the vast desires of an immortal soul.

The pious minister constantly
tells

tell his auditory, that real happiness can be found no where but in God and his ways; the righteous parent tells his thoughtless child the same important truth, and the godly master presseth the same fact on the servants under his care; but though these kind efforts are constantly used, many hearers, children, and servants, continue in pursuit of happiness from earthly things; neither ministers, parents, nor masters can change their hearts. Nothing can renew their wills, make them leave their sins, and induce them to seek happiness in God and his ways until the divine spirit does. This proves that if God will have any "*True Worshipers*," he must, as he hath said, save them from the ruins of the fall, and from their false principles, and wrong practices by his grace:

grace: though all ought to use the means, no man can quicken his own soul, neither can any man come to Christ of himself. (John vi. 44.) Though much is said, in the present day, about man's ability to do good; and refuse evil, yet experience proves human beings so perverse, that none will come to God aright, until he seeks them.

2. *The Lord seeks and turns his people from the error of their ways by his holy spirit.* Although our Heavenly Father, most commonly useth his pious ministers, holy word, and various ordinances as instruments in this important work, it is the Holy Spirit that applies the word and makes it effectual to their conversion. Even those who attend the means of grace, remain in their sins until the

the Divine Spirit effect a change; by which it is evident that none but God the Spirit can quicken and renew the soul.

The blessed Saviour tells us that this spirit shall reprove the world of sin, (John xvi. 8.) and *he makes* those renewed by his influence to see, and feel, like the prophet Isaiah, that all the members of their bodies, and powers of their souls are filled with the disease of sin—that they have ungratefully broken God's holy law in innumerable instances—and that they justly deserve to be sent to the burning prison of eternal punishment.—This Divine Agent leads the souls, whom he hath truly humbled, like St. Paul, to build on Jesus Christ as the alone foundation for glory. And this spirit graciously sanctifies such, as he
did

did the converts at Corinth, (1 Cor. vi. 11.) so that their wills being renewed, they abhor sin, and love holiness; their affections are set on things above, and they leave their ungodly companions: they also love God, unite with his people and wait at his courts. Thus it is by the Holy Spirit that the Lord changes the bent of their inclinations, and seeks his people, for the good of their souls, and to glorify his name. This is agreeable to his kind promise (Ezek. xxxvi. 26, 27.) “ *A new heart will I give you, and a new spirit will I put within you, and I will take away the heart of stone out of the flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and keep my judgments, and do them.*”

If,

If, reader, thou art unwilling to leave thy sins: to take up thy daily cross and follow Jesus Christ, thou lackest the Holy Spirit to renew and seek thee. If left destitute of the spirit of Christ, thou wilt persevere in thy rebellion against God until thy body is food for worms, and thy soul fuel for eternal flames. May God the spirit seek and save thee! This is not a *new* doctrine, but it is as old as the holy scriptures. For,

3. He sought St. Paul by the same spirit; and brought him from the delusive Babel of self-righteous dependence, to the penitential valley of deep humiliation; and made this self-admiring Pharisee, who had vainly supposed that as "*Touching the righteousness of the law he was blameless,*" feelingly declare, "*Of sinners I am chief,*"

(1 Tim.

(1 Tim. i. 15.)—*I am not meet to be called an apostle,*" (1 Cor. xv. 9.)—*I am less than the least of all saints,*" (Eph. iii. 8.) St. Paul's views would never have been reversed from self-delight, to self abhorrence—his hatred to God and his people for real love to them—and his daring opposition to Christ and his church for grateful and constant exertions on their behalf if God the Spirit had not renewed and sought him. In the very same gracious manner he renewed Zaccheus's soul, and delivered him from knavery, covetousness, &c. then the man who had villainously defrauded his fellow creatures to gather bags of gold, freely made a fourfold restitution, to all whom he had wronged: and then his bowels which, thro' past years, had been shut against the poor, were

were so truly opened that he *im-*
mediately offered half his goods
 for their use: he was not *then* like
 those who so resemble the beast
 preparing for the slaughter, that
 they hold all the service intended
 until they die; but Zaccheus did
 it directly, which indicates that it
 was not legal fear which drove him
 unto an outward change of con-
 duct *only*, but that sovereign grace
 had effectually opened his heart,
 renewed his powers, and sought
 him for God's work and service.
 By the same spirit he saved Mary
 Magdalene from the filth of sin,
 and although she had been one of
 the most vile, filthy, and notorious
 creatures; he graciously made her
 a chaste and pious, a steady and
 zealous saint, peculiarly rich in
 fruits of faith, and labours of love,
 " *She had much forgiven, and she*
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loved

loved much." (Luke vii. 47.) And by this spirit he fought and delivered Solomon from the love of worldiy pleasures; this Divine Instructor fully convinced him of the glorious propriety and excellency of the ways of God; also that earthly pleasures perplex the spirit, disappoint the mind, throw away time, and dishonour the Lord; therefore *he* exclaimed against every way that did not tend to glorify the Redeemer, saying, "*Vanity of vanities, vanity of vanities, all is vanity.*" (Eccles. i. 2) All is vanity that people seek happiness in short of Christ and his ways: but he speaks in the most exalted strains of the pious ways of God's visible church, which is made wise unto salvation, for he declares, "*Her ways are ways of pleasantness, and all her paths are peace,*"

peace," Prov. iii. 17.) Note: Solomon was the wisest of men, also aided by supernatural influence, when he wrote this, therefore it is recommended to our attention with *double* sanction.

I have now shewed thee, my dear reader, how the Lord graciously fought, and saved, St. Paul from self-righteous dependence; Zaccheus from covetousness and fraud; Mary Magdalene from notoriously impure practices; and King Solomon from the gayest circle of earthly amusements. I would not be tedious, or, I could have brought numbers more of striking proofs, both ancient and modern; for, thus the Lord hath fought his people in *all* ages; and in the same manner he seeks and saves them now: all who are thus renewed and changed by grace

will go to heaven: (Isaiah lxii. 12.) all who die destitute of this change must go to hell, (Acts. iv. 12. Rom. viii. 9.) Whether the Holy Spirit hath renewed, and saved thee or not, is a matter of the greatest importance. It is what thou shouldest not pass over for a moment, but examine into with the greatest care, and without delay. The next chapter is intended to help thee in this needful enquiry. For, in it, I am to shew,

CHAP. II.

The MANNER in which those worship God, whom he hath sought by his Holy Spirit.

1. The Lord Jesus Christ tells us, that they worship God *in spirit* (John iv. 24.) Worshipping *in spirit* signifies, that their *spirits* are employed in religious exercise, as well as their tongues. Whether they

they speak to be heard, or not, like pious Hannah, their *hearts* pray, whilst their lips move. (1 Sam. i. 13.) For *this reason* St. Paul says, "*We are of the circumcision, that worship God in the spirit.*" (Phil. iii. 3.) This worshipping of God in the *spirit* is opposed unto that mere *lip* service, which is carelessly offered by all who are strangers to the inward power of religion; *they* utter solemn words without due consideration. Alarming thought! Their lips join in congregational service whilst their hearts are wandering through the earth, their eyes rolling round the place, and their spirits more light and airy before the ALL-SEEING-GOD, than they would dare to be, if they were craving a temporal favour from an *earthly* prince; yea many of them

make obedience to *each other*, whilst they address their *Creator*; and repeat the order of *Divine Service* with less *attention* and *thought*, than they would ask the meanest traveller an indifferent question; may all such remember that God told Israel, *that he would neither smell their solemn assemblies, nor hear the melody of their viols, also that he even hated and despised their feast days, and that he would not accept the offerings of their hands*, (Amos v. 21) and can such *careless, formal worshippers* reasonably expect that God will speak more favourably respecting them? surely not!

Reader, if thou art born of God the Spirit, thou dost not worship in that formal and thoughtless manner. If thou art truly religious, like Hannah, St. Paul, and
others,

others, thou worshippest Jehovah with thy spirit. Blessed be the Lord, for he hath sought thee by his grace, thus to worship him. Pity all the formal, pharisaic, giddy, and prophane; also pray that God the spirit may seek them to join thee in Immanuel's service, and to share in thy present and future joys. But note,

2. Those whom God hath sought, worship him in "*Truth*." (John iv. 24.) when Jesus Christ tells us that the spirit, or *spiritual worshippers*, worship the Lord in "*Truth*;" he intends to teach us, that their hearts and tongues go *together*; that they say in divine service what they really think of, and truly think of what they say; that they express what they feel, and feel what they express; that they believe what they declare,

and declare what they believe, and thus they worship God in *truth*.— This is opposed to a spirit of formality, and falshood, which all the unregenerate are influenced by, even when they attempt to worship God. I will give *thee* three instances of *wretched falshood*, that the Lord beholds in the unconverted, when at his house. Instance the

1. By going to church, meeting, or chapel, they seem to be christians, and pretend to christianity; but, like Pliable, in Mr. Bunyan's Pilgrim, the ale-house or tavern, the play-house, trifling conversation, ball-room, or sporting-table, &c. please many as well when the sabbath is ended. The hearts of such are not right with God, and therefore they deceive themselves, grieve others, and like the foolish virgins trifle,
with

with a mere lamp of religious profession, without the least portion of the oil of real grace. Neither Christ nor his disciples followed such practice; a real christian is a follower of Christ; the above people pretend to follow him, but do not, therefore the Lord beholds them influenced by a spirit of formality and falshood. But instance the

2. Those are under a spirit of *hypocrisy* and *falshood*, who attend at this, or that, place of worship merely to be thought religious by their fellow creatures, to get acquaintance, to promote business, or, (like Shechem, Gen. xxxiv.) to answer some other worldly end. Such seem sincere, but the Lord beholds them hypocritical; such appear devout, but God beholds their deceit; they would be thought

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TRUE worshippers, but Jehovah beholds their *false intentions*, and will severely requite their *earthly motives*. But instance the

3. Those are under a spirit of formality and falshood, who express that in God's service which they neither *experience*, nor *believe*. If the Holy Spirit hath not sought thee, my dear reader, thou hast expressed many things in divine service, which thou hast not *strictly believed*, and consequently told many falshoods at the *house of God*. Secret errors are infinitely more dangerous than those that thou art convinced of, and therefore, hoping that the Lord may convince thee by these means; in the greatest love to thy precious soul, I would ask,

1, Dost thou believe that thy heart, and thy will, thy nature, and

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and thy whole body and soul are so full of sin, that there is nothing strictly good about thee, by nature? Perhaps thou repliest, "No, I do not believe I am so very bad! I believe my nature, heart, and will are tolerable good" — I answer, why then didst thou in repeating the general confession, tell God in the church, "We have all gone astray like lost sheep, we have left undone those things that we ought to have done, we have done those things that we ought not to have done, and *there is no health in us.*" The true worshipper believes that we are all naturally full of sin, also that there is no spiritual health in any until God hath regenerated them by his Holy Spirit, and therefore he speaks truth when he repeats the confession; but how couldest thou
tell

tell the Lord there was *no health in thee*, when at the same time thou wast so deluded as to suppose thy nature, will, and heart were good? Though there is no spiritual health in thee, yet as thou hast not believed that thou art *wholly* depraved, thou hast been so far from worshipping God in the spirit and language of *truth*, that thou hast told him an impious *falsehood*, each time thou hast used the expression. Whilst the expression is excellent in itself, and very proper for *true worshippers* to use, thou hast unthinkingly told the Lord an *untruth* every time thou hast used it. But I proceed to ask,

2. If a friend were to tell thee that thou hast broken all the ten commandments, shouldst thou not warmly deny the charge? I hope thou hast neither committed *actual* murder, theft, nor adultery, &c.

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Yet as God's holy law reacheth unto the thoughts of the heart, (Ps. li. 6.) and as the tremendous Law-giver declares each person culpable who hath had an improper desire, (Matt. v. 28. Eph. v. 5. Prov. xxiv. 9. 1 John iii. 4. Gal. iii. 10.) also as the Lord assures us that *Whosoever shall offend in one point, is guilty of all,* (James ii. 10.) the true worshipper beholds it impossible to escape the severe charge; for which reason he feelingly joins the congregation in saying, "Lord have mercy upon us, &c." when each commandment is read; for although he is as free from actual breaches of the law as thou, yet he sees that he falls very short of its just demands, and feels that he stands in need of salvation by an act of free mercy through Christ.

But,

But, if thou hast supposed that thou hast not broken every commandment, what *sincerity*, or *truth*, could there be in requesting the Lord to have mercy on thee, when each of them was read? This is such dissimulation, that it deserves no better name than language of falsehood: instead of worshipping God in *truth*, thou hast trifled with him. But,

3. Perhaps thou thinkest that thy religious actions will help to procure pardon for thy offences, and that thou shalt be saved from condemnation, in part, by thy works. Many plead for this sentiment; but if this be the way by which thou expectest to be saved, thou art putting some trust in thy doings: yet in the collect for the Sunday called Sexagesima, God is appealed to in the words following:

“ O Lord

“ O Lord God, who seeſt that we put not our *truſt* in *any thing that we do*, &c.” Why my dear reader, doſt thou tell God that thou putteſt not thy *truſt* in *any thing that thou doeſt*,” when thou art not only truſting to thy other doings, but alſo in thoſe actions that thou art performing at the very time of thy making the declaration ? This is unthinkingly telling the Lord a direct falſhood, even in his houſe, which is dreadful beyond deſcription ; thoſe whom God hath fought, as deſcribed in the firſt chapter, ſpeak *truth* when *they* make this appeal to God ; for, although they are zealous for good works ; yet they ſee their beſt actions ſo imperfect that they dare not put any truſt in one of them ; but, their whole truſt is placed on Jeſus Chriſt for ſalvation. May
God

God the Spirit seek thee also, and then thou wilt cease from falshood, and speak truth in his service! Permit me to add,

4. Many suppose that they have power to turn from their sins, come to Christ, and believe in the Lord when they please. I wish such to make speedy trial, but if this be thy opinion of thy natural ability, thou hast not spoken truth in repeating the collect for the second sunday in Lent, when thou hast addressed the Lord, saying, "Thou seest that we have no power of ourselves, to help ourselves, &c." This collect is an excellent one—those who have been quickened by grace strictly believe it—and therefore speak truth when they repeat it; but if thou art not truly convinced of thy total inability to help thyself from the

the various evils into which the whole human race is plunged by original and actual sin, thou hast not uttered this choice sentence in the spirit of *truth*, but of formality and falsehood: treat an earthly parent with such dissimulation, and on discovery, he would disdain it, and I leave thee to determine how infinitely hateful it must be to the heart-searching God, of strictest purity. But I make free to ask,

5. Dost thou believe that the Lord communicates the grace of his Holy Spirit to his people in the *present age*; or dost thou suppose that the Spirit's influence ceased in the Apostle's times? If thou art apprehensive that we are not to expect the Spirit's influence *now*, and that the blessing of inspiration ceased with the Apostles, why didst thou so often join the

L congregation

congregation in saying "*Take not thy holy spirit from us?*" How thoughtless and wicked, to request the Lord not to take that from thee which thou never hadst in thy possession, and that thou ignorantly supposest is not enjoyed by any in *this age*. The worshippers whom God hath sought, experience the benefit of the Spirit's influence, and they feel that they can neither pray nor preach, read nor hear, believe, repent, nor perform any spiritual action properly without him; therefore, they worship God in *truth* both when they pray that his Holy Spirit may be given unto them, and when they request that it may not be taken from them. But if thou dost not believe that such favours are *now* given, it indicates that thou art destitute of the Spirit, and proves
 thou

thou hast addressed the God of Heaven in language of formality and fallhood. It is impossible for thee to worship the Lord in *truth* whilst thou exprestest ANY THING *with thy tongue* and *believest the CONTRARY in thy heart*. Bear with me whilst with the truest regard for thy present profit, and future happiness. I enquire,

6. What dost thou think of the doctrine of forgiveness of sins? Dost thou believe that any know their sins forgiven in this life? If thy heart replies, "No, I believe no such doctrine; how can any man on earth know his sins forgiven, &c.?" I make free to ask thee in return, my dear Reader, how thou couldest presume to declare before God, in the congregation, "*I believe in the forgiveness of sins?*" It is true that the

L 2 knowledge

knowledge of sins forgiven is a divine reality; clearly recorded in the sacred scriptures; and that those whom God hath effectually called, by his Holy Spirit, either enjoy, or are seeking the blessing contained in this excellent sentence; so that *they* speak a truth, which they strictly believe, when they use it:—yet, must it not be very thoughtless, false, and wicked for thee to declare twice each day, when at church, “ I believe in the forgiveness of sins,” whilst thou falsely supposest none enjoy the benefit of that great blessing? It is quite time for thee to take this matter into serious consideration, for it is really awful thus to address the God of *truth*, under a spirit of deception, and in language of, nothing but, formality and falsehood. But pray remark,

7. If

7. If thou hast not been sought by the Spirit, as described in my first chapter, instead of speaking *the truth*, in religious worship, a direct falsehood hath been told, in each line, whenever thou hast sung the two first verses of the fortieth psalm; which amounts to eight untruths every time thou hast repeated only two verses. This is a heavy charge, but the lamentable fact is so self evident, to those who properly think of it, that I need not waste paper in exemplifying it: I beseech thee to take thy bible and read those verses; consider their contents with care, and may the Lord give thee his grace, to enable thee to worship him in *spirit*, and in *truth* in future. Without his spirit thou wilt also tell untruths, when, with the congregation, thou sayest,

" Now Lord, lettest thou thy servant depart in peace, according to thy word; for MINE EYES HAVE SEEN thy salvation," because thou canst neither see thy interest in the salvation of Christ, nor enjoy real peace in thy soul under a scriptural persuasion of deliverance from all condemnation by an interest in it, until it be made known to thy conscience by the Holy Spirit. (1 Cor. xii. 3.) Hence we see that, though numbers prove that they never were converted by scoffing at the doctrine, instead of contending for the faith once delivered to the saints, all the unconverted are guilty of the heinous sin of telling direct falsehoods, before God, even at church. I will leave each of my dear Readers to conclude what is likely to be the dreadful end of such thoughtless

thoughtless formality and dissimulation.

And it is just as bad with those who are not born of the spirit in chapels, and dissenting meetings: such only appear to worship God; for in the spirit of formal falsehood the *unregenerate* speak *there* also. In one choice hymn, wherein Christ is very properly spoken of as the only way to present peace and future happiness, we have the following experimental words.

“ This is the way I long had sought,
 “ And mourn’d because I found it not ;
 “ My grief a burden long had been,
 “ Oppress’d with unbelief and sin.”

Those renewed by divine grace have experimentally felt the force of each of the above lines, and therefore they speak truths, which they have really known, when they sing them ; but if thou, read-

er, art so deceived as to suppose that thou hast always believed in Christ, thy spirit hath never been oppressed with UNBELIEF and sin, and therefore thou hast told four falsehoods, every time thou hast used the above lines. Whilst those at church, who never experienced godly sorrow for sin, speak *untruths* at the *sacrament*, when they say, "The remembrance of our sins is grievous, the burden of them is intolerable;" thou hast been telling palpable falsehoods at chapel, or meeting, each time thou hast sung the above hymn. And just so it will be found in the use of the poet's pious breathing,

" Nothing in this world I want,

" No treasures here beneath,

" Only for the Lord I pant,

" For thee alone I breath."

The soul born of the spirit, and
actually

actually seeking first the kingdom of God and his righteousness speaks divine truths in the above language ; but the worldly, the covetous, the pleasurable, yea all who have not been changed by divine grace, and brought from the ruins of the fall by the Holy Spirit, are so far from worshipping God in *truth*, that they tell a direct falshood in the use of every line. Many instances of this kind might be produced from pious Dr. Watt's renowned treasury. In the 104th hymn of the first book, the Doctor, having described certain characters who are evidently in the way towards eternal death, breaks out in the following ecstasy :

“ Surprising grace ! and such were we

“ By nature and by sin,

.....
.....

“ But

" But we ARE wash'd in Jesus' blood;
 " We're pardon'd through his name;
 " And the good spirit of our God
 " HAS sanctify'd our frame."

In singing these words, the *true* worshippers humbly confess their wretched state by nature and practice, devoutly declare the real change that the Holy Spirit hath effected in their hearts, inclinations, and conduct, and rejoice under an experimental interest in the Lord's forgiving love; such speak truths, and use the words rightly. But all who suppose they are *naturally* better than others, who never experienced the renovating influences of the spirit, and who are strangers to the Lord's forgiving love have told three falsehoods every time they have sung the aforesaid lines: it is happy for thee, my dear Reader, if thou art a *true* worshipper; but dreadful

dreadful if thou art only an *un/savory, formal* professor ; rolling solemn language over thy tongue which thou hast not experienced in thy soul, pondered in thy mind, nor believed in thy heart. Let us lastly examine the true and false use of part of that precious hymn wherein Jesus Christ is spoken of as the fountain. It runs thus:

- “ There is a fountain fill’d with blood,
- “ Drawn from Immanuel’s veins ;
- “ And sinners plung’d beneath that flood,
- “ Lose all their guilty stains.
- “ The dying thief rejoic’d to see
- “ That fountain in his day ;
- “ And there have I, as vile as he,
- “ Wash’d all my sins away.”

In these last very choice lines, as also in Dr. Watts before cited, we have the language of *full confidence*. Scripture, reason, experience and directories for conducting

ting divine service (both human and sacred, in prose and verse,) in most dissenting meetings, and in all *our* established churches, prove that the authority for such confidential language is perfectly good, and the use of it strictly proper, in all who have not only been sought by the Divine Spirit, but also indulged with such a powerful share of his confirming operations as administer a full assurance of sins forgiven unto the soul. But all who ignorantly suppose that none know their sins forgiven in this life, and all who are destitute of that soul animating blessing, speak untruths, because they speak that which they have not experienced, and which they do not believe when they sing the hymn. How can any one, who never saw his vileness, who never experienced

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experienced the forgiveness of his sins, and who does not believe such a blessing is *now* experienced by any say, " There have I as vile as he washed all my sins away ? " This is so far from truth, that, shocking to relate ! it is a barefaced falshood.

It would be tiresome and almost endless, to collect all the mournful examples of this kind that occur in churches, chapels, and meetings. Enough hath been said, by way of example, to prove the necessity of our being sought and delivered from our wrong principles and practices by the Holy Spirit, that those whom God hath sought, as described in my first chapter, being spiritual people, worship the Lord, not in formal words only, but in their spirits, with their hearts lifted up
to

to the Lord, and in the language of truth, whilst all the unconverted tell palpable lies, before God, in repeating the very same sentences. Well may the church of England say, " Works done before the grace of Christ, and the inspiration of his Spirit, we doubt not but they have the nature of sin." Article 13.

My soul hath been sensibly grieved when I have entered places of religious worship, and although the pious minister hath been pouring out his soul to God in fervent prayer, and grateful praise, and the souls of real christians have been jointly raised to God in the important service, I have seen formal worshippers gazing hither and thither, as careless as if they had no souls to be saved

saved or lost; and with as much indifference as if they needed no blessing from God. If such were impoverished, and their minister were to go with them to a gentleman to request relief, they would heartily join the request, and eagerly watch and long for an answer; but they treat God with more indifference than they do man: an awful proof that all are naturally dead to God and godliness, and will ever remain so until quickened by divine grace.

I should doubtless be thought wanting of care and compassion, for thy precious soul, if I were to conclude this important subject without affectionately exhorting thee to examine, without delay, whether God hath sought and saved thee from the ruins of the fall, or not; whether thou art
amongst

amongst the number of those blessed characters who worship God in the Spirit, or of those thoughtless souls who utter mere lip service : and whether thou art one of the heaven born persons who worship the Lord in the language of truth, or of those dead formal souls who address Jehovah with words of falsehood. If of the latter, it is tremendously awful ; because, in that case, thou hast produced nothing but *bad fruit*, for which reason, thou hast been worse than the barren fig tree, that even the loving Saviour condemned : (Matt. xxi. 19.) yes, verily, and *thou* hast told many *untruths* before God, yet Ananias and also Sapphira were struck dead for lying unto the Holy Ghost, (Acts. v.) what a mercy that the Lord hath spared thee ? God also destroyed

destroyed Dathan, and his whole company, who offered false fire before him, (Numb. xvi. 33, 34, 35.) and thou hast addressed the most high in the sparks of thine own kindling, be thankful that a fire from God hath not consumed thee! Blessed be his holy name for sparing mercy! May he graciously prevent thy trifling in any future period. He is a pure spirit; and he constantly looks at the heart, and sees through the least deception; therefore such services are hateful in his sight. But, I shall give thee a word of comfortable instruction and advice, in my next chapter, in which I promised to conclude, with

CHAP. III.

Suitable address to different characters,

I. I shall address those who are

M

now

now made sensible that they have
 greatly sinned, not only in other
 respects, but also by speaking to
 the Holy God in a careless man-
 ner, and by addressing the God of
 truth in language of falsehood.
 Thou, my dear Reader, hast great
 cause to admire his amazing pati-
 ence, and sparing mercy : Instead
 of shooting the arrow of death,
 from the bow of his vengeance,
 to destroy thee, as he did Korah
 and his company, (Numb. xvi.)
 he hath spared thee as a monu-
 ment of his preserving mercy ;
 may he also fill thy soul with a
 rich portion of his special grace !
 Thy sin hath been very great,
 which is cause for deep humiliati-
 on ; yet remember for thy com-
 fort, that Jesus Christ bore all the
 curses due to thy sins, fully satisfi-
 ed divine justice, and rose from
 the

the prison of the grave with a full discharge; that he ascended with triumph to the right hand of his Father, and there he *now* sits as a Prince and a Saviour, to give repentance and remission of sins; for which glorious reasons there is not the least cause for thee to despair. Look therefore to the cleansing Fountain of precious blood, which flowed in full streams from the pierced side of Jesus Christ. The Lord tells thee for thy encouragement, that this fountain was opened for sin and uncleanness; that is, to atone for the sin of thy life, and the uncleanness of thy nature: He declares that it cleanseth from all sin, and therefore it is all sufficient to cleanse thee. O look to it!—live by faith upon it—and ever remember that through this meri-

torious fountain full and everlast-
 ing forgiveness flows in the freest
 manner, from the God of grace,
 to the most unworthy of returning
 prodigals. I advise thee also to
 remember that the Lord kindly
 tells thee that "*There is a Ri-
 VER, the streams whereof shall make
 glad the city of God.*" (Pf. 46. 4.)
 This is a glorious river : it is the
 everlasting love of God in Christ
 to poor sinners. Blessed be God
 this river is always full, and al-
 ways flowing, yea it is always
 overflowing for the refreshment
 of drooping sin-sick souls. From
 this glorious river St. Paul Mary
 Magdalene, and the three thou-
 sand Jerusalem sinners, some of
 which had been the crucifiers of
 Christ, received not only the grace
 of repentance, forgiveness of sins,
 and the joy of God's salvation :
 but

but all such gracious supplies of the spirit as turned them from their evil ways, and enabled them to worship God in *spirit* and in *truth*. This glorious river is as full now as it ever was, and it flows as freely now as it ever did, therefore apply to it in a way of prayer, by searching the sacred scriptures, and by waiting at the Lord's courts, and expect constant supplies from it. Thy blessed Saviour encourageth such happy expectation. Read the gracious words that proceeded from his kind lips. "*If ye being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him.*" (Luke xi. 12.) In this scripture, and the three preceding verses, Jesus Christ kindly argues as if he

had said, Such is your affection for your children, that if when pinched with hunger they ask you for bread to eat, you can neither disappoint them by giving a stone instead of bread, nor put them off without useful food; and if you, who are but evil at best, thus give good gifts unto *your children*; how much more will your heavenly Father, who is perfectly wise and good, give his Holy Spirit to those that ask him. If, my dear Reader, thou hast any love to the only Saviour, to the ways of God, to the scripture of truth, or to thy precious soul, turn from all those who make light of the Spirit's influence; also ask those influences of thy heavenly Father, and he says thou shalt receive that thy joy may be full. (John xvi. 24.)
But,

2. I shall now address a few sentences, to those, who having been sought of God, worship him in *spirit* and in *truth*. The bright Angel's glorious address to the prophet Daniel is applicable to all such, "*You are greatly beloved of the Lord.*" (Dan. ix. 23.) You have scripture proof that the Lord Jehovah loves you greatly : for, although you were once blind to the things of God, now, through grace, you see ; though you were once darkness, now are you light in the Lord ? Eph. v. 8.) and although you were once dead in trespasses and sins, the Lord hath truly quickened you by the grace of his Holy Spirit : so that you have cause to say, in the grateful language of the pious Psalmist, "*Come and hear all ye that fear God, and I will declare what he*

hath done for my soul." (Ps. lxxvi. 16.) You once told *untruths* in religious exercise, now you speak truth in that sacred employ. When YOU say "In us dwelleth no good thing—we put no confidence in any thing that we do—Lord have mercy upon us and incline our hearts to keep this law—I believe in the forgiveness of sins—we expect to be heard and answered only for the sake of Jesus Christ—Take not thy Holy Spirit from us, &c." You confess and implore that which you really believe to exist, also what you think is needful and important. And *you* likewise speak truth in singing,

This is the way I long had sought,
And mourn'd because I found it not;
My grief a burden long had been,
Opprest with unbelief and sin.

The

The more I strove against their pow'r,
 I sin'd and stumbled but the more,
 Till late I heard my Saviour say,
 "Come hither, soul, I am the way."

Lo! glad I come, and thou, blest lamb,
 Shalt take me to thee as I am :
 Nothing but sin I thee can give ;
 Nothing but love shall I receive.

Then will I tell to sinners round,
 What a dear Saviour I have found ;
 I'll point to thy redeeming blood,
 And say, "Behold the way to God."

These lines (as also the three first verses of the fortieth psalm) are truly descriptive of the sad conflict you had under conviction, of your humbling views of yourself, the manner of your coming to Christ, and your grateful activity for the promotion of his glory. Whilst many sing the afore-said verses in a formal unthinking way, you feel the important truths contained

contained in them ; and are determined, through grace, to act in your sphere, according to what you have said when you sung them. And I hope you will constantly study to adorn your profession, by a spirit, a temper and deportment agreeable to the gospel. Consider with what mildness and affection, with what tenderness and sympathy, with what solidity and equity, also with what love and constancy the blessed Jesus behaved both to his friends and foes : and pray look to his fulness for constant supplies of grace, that as far as it is possible for the *creature* to imitate his *Creator*, you may tread in his steps. Do not give your adversaries *cause* to say, “ Although Mr. or Mrs. ————— profess to have received the Spirit of Christ ;

Christ; yet, they are as four and unkind—as covetous and unfeeling—as worldly and lofty—as false and deceitful—also as inconstant and unstable as those who make no profession.” If you are evil spoken of without cause, rejoice in it; but beware of giving cause for evil speaking. May you learn of Christ, who is meek and lowly in heart; and you shall find increasing rest and peace unto your souls.

Pray fervently and constantly for all who are not sought by the spirit: be humble, for it was the Lord, not yourselves, that taught you those comfortable lessons that the unconverted are unacquainted with: O! pity all who are strangers to your joys!

It is certain *even you* cannot worship the Lord as you wish.

It

It is your desire constantly to glorify him with all your powers ; but, like St. Paul, you feel that when you would do good, evil is present with you. But, it is your mercy that after death you will be perfectly freed from this painful incumbrance. Look with triumph to the happy period when you shall join the blessed Apostles and Prophets, Saints and Martyrs, in the most rapturous service. The evils which you now lament will then be completely banished, and there you will be truly filled with all the good you crave. You are safe *now*, for nothing can separate you from the love of God ; (Rom. viii. 38, 39.) Jesus will soon fetch you from this vale of tears ; and your longing soul will be fully satisfied in the blissful mansions. But,

3. If

3. If this book should fall into the hands of any, who live without daily prayer to God, and who but seldom attend his public courts, suffer me to address you in part of the late Mr. Mason's preface to his little book of excellent prayers for every day in the week.

" My dear fellow sinner, do you believe the holy scriptures? Do you believe there is a God who heareth prayer? Methinks you say, "*I do.*" Pray then attend to what is the voice of your conduct : It speaks the following language to God from day to day.

" Depart from me, O God, I desire not the knowledge of the most high ; therefore I do not daily pray for it. Though thou, Lord, hast most plainly told us in thy word, That all have sinned against thee; (Rom. iii. 23.)—that
all

all are become guilty before thee, (Verse 19.)—that we are all by nature children of wrath, (Eph. ii. 3.)—and that thy wrath is revealed from heaven against all unrighteousness of men, (Rom. i. 18.) yet I treat all this but as an idle tale. I neither fear thy power, O God! nor dread thy wrath; therefore, I do not daily cry to thee to avert it; that I may find mercy at thy hands! Though thou, Lord, hast so loved the world, as to give thine only begotten son, to the end that whosoever believeth should not perish, but have everlasting life, (John iii. 16.) yet I do not daily pray for faith in him, that I may not perish, in my sins, but be saved by him.—Though Christ is able to save them to the very uttermost who come to God by him, (Heb. vii. 25.)

vii. 25.) yet I will, day after day, neglect coming upon my bended knees, to beseech Christ to save me : I am content to live in sin, without the knowledge of God the Father's love, and God the Son's salvation. And although the Holy Spirit is promised, to lead and guide, to comfort and sanctify poor sinners, yet I can do very well without his gifts and grace, therefore I will not daily pray for them. Though God is my Almighty Creator, my kind preserver, and my liberal benefactor, from whom my every blessing and comfort flows : yet I choose to act the most ungrateful part towards him : I see no need why I should daily prostrate myself before God, pray for any blessing from him, or return thanks to him. Though he has said,
Who

Who so offereth praise, glorifieth me, (Ps. i. 23) I do, and I will, from day to day, refuse to glorify the Lord ; I will cast off his fear and restrain prayer before God, come of it what may."

Perhaps thy prayerless soul starts and recoils at this language. You would not dare to utter *these words* before the Lord : but consider, do not your life and conduct as loudly and plainly proclaim them, as though you uttered them with your lips ? Surely you cannot deny this. Take a careful view of yourself, also of your conduct ; and may the Lord send life, light and conviction into your soul, that you may see yourself, and be ashamed of your base conduct towards the Lord, so as to cry unto Jesus the friend of sinners for pardon, for the grace of

of prayer, and the spirit of supplication, to be poured down upon your thoughtless, prayerless soul,

But are you a master of servants, or a father of children? And do you live from week to week without taking them to God's public courts,—and from day to day without calling them together, in your own house, to worship the Lord, to pray unto and to give him the praises which are due unto his name? Consider, what is the voice of your conduct towards them? Is it not just the same, as though you were to address them after this manner? My children and servants, we are called christians but we choose to live like heathens. I do not choose to act as a christian, nor that you should be brought up and live in the

N

practice

practice of christianity. Though all real christians take up the resolution of Joshua of old, *As for me and my house we will serve the Lord*, (Joshua xxiv. 15.) yet the contrary practice is ours:—though the worship of God is daily kept up in all real christian families, yet I do not choose to keep it up in mine: I see no need of it: and I am content that you should live and die like heathens, who know nothing of God, nor of Christ's love and salvation—nothing of the blessings of christianity, of a heaven of glory, nor a hell of torment. And although the prophet speaks of the Lord's pouring out his fury upon the families that call not upon his name, (Jer. x. 25.) yet let us not care about these things, nor have any fear of God's fury, though we live and die in
our

our sins, in a constant neglect of our duty to him, and neither worship at his public courts, nor call upon his holy name in private."

Is not this the plain, but awful language of your conduct to them? Does it not speak as loudly to them as though addressed in the aforesaid words? Think of this ye heads of families, who forget God from day to day. The Lord impresses your hearts with a deep concern for his honour and glory, and for the salvation of your own souls, and the souls of those who live with you. May God stir up your hearts this moment to seek his blessed face and to call upon his holy name. May you this hour resolve, in the Lord's strength, not to let another day pass without calling your family together, and addressing them, after some such

manner as this.

“ Long, too long, O! my children and servants, have I neglected the worship of God in my family : sin lieth at my door, *God be merciful to me a sinner.* It is our mercy that the Lord is gracious and long suffering ; his compassions fail not, or we might ere this have been consumed by his vengeance for our innumerable sins, and for this especially in neglecting to worship the Lord, to seek his face, supplicate his mercy, implore his forgiveness, and offer up our praises to him. Let the time past suffice that we have lived like heathens, without God and without Christ in the world. But let us now, as exhorted, take with us words of prayer, confession and supplication, and turn to the Lord, saying unto him, “ *Take away all iniquity,*

iniquity, and receive us graciously, so will we render the devotion of our souls and bodies to thy service and glory, (Hosea xiv. 2) Consider that precious exhortation, (Hebrews iv. 16) "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Here is,

1. The infinite and eternal God revealed on a throne of grace. Here he displays the glory of his Majesty to command awe and reverence from us, while he exhibits all the glorious riches of his grace towards us. Here he graciously receives petitions from such condemned malefactors, traitors and rebels, as we are. From hence he dispenses mercy to the miserable, pardon to the guilty, peace to the troubled conscience,

science, rest to the weary soul,
and joy to the mourning spirit.
What precious encouragement is
this to pray to him ! And,

2d. We are exhorted to come
boldly to this throne. Free from
flavish fear and servile dread, of
our persons being rejected in
wrath, and our prayers cast out in
anger : for it is a throne of *free*
favour to the worthless, vile and
miserable. But from whence does
this boldness arise ?

From our being innocent crea-
tures who have never offended
God ; because of any good that is
naturally in us, or any thing done
by us, to deserve his favour and
intitle us to blessings from him :
No ! this is the boldness of daring
presumption ! Are we to come
boldly, because our sins are not so
great, our state so desperate, our
nature

nature so wicked as others? No! this is the boldness of pharisaic ignorance. Are we to come boldly, because we can pray well, and plead hard? No! this is the boldness of pride.

Our boldness in prayer before this throne, springs not from any thing in us, done by us, or from what we are in ourselves, but wholly and solely, because Jesus, precious Jesus, the friend of the wretched, the Saviour of the lost, the high priest of sinners, is touched with the feeling of our infirmities, is passed into the heavens for us, is ever pleading our cause, ever presenting his obedience unto death, and the atonement of his blood made on the cross, for our sins and acceptance with God. O consider this! How does this drive away all discouragements to

N 4

prayer?

prayer? How does this excite boldness in prayer?

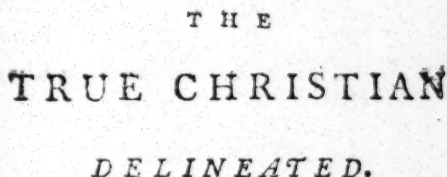
3d. What are we to come for? That we may obtain mercy, and find grace to help in time of need. We want both the mercy of God, and the grace of Jesus every day: mercy to pardon our sins, and grace to comfort and sanctify our souls: therefore we ought to come daily unto this throne for both. O joyful truth! there is a boundless *Ocean* of mercy in Christ for miserable sinners; and there is an inexhaustible fulness of grace in him for needy sinners. Come then to this throne boldly, cry daily for mercy, pray daily for grace. Every day is your time of need; then every day should be your time of prayer. Without receiving the mercy of God in Christ we must perish as sinners: without

without receiving his grace, we cannot live holy, walk comfortably, nor die happily. Do not ask Am I fit for mercy? Am I worthy of grace? Ever know, mercy is fit for a miserable sinner; grace is free for needy sinners. Bless God for a throne of grace, and for boldness to come to it by Christ. O! that you may come to it, and experience God's precious promises in his word, his rich grace in his son, and his everlasting consolation by his Spirit!

Lord, pour out the spirit of grace and supplication upon my dear readers. Enable them to look to Jesus, whom we have all pierced with our sins, and to mourn—Seek and save them, by thy holy Spirit, from their wrong principles and practices, that they may walk in newness of life, and worship

ship thee in *spirit* and in *truth*.
 Help them to rejoice, that Christ
 is the fountain opened for sin and
 uncleannels; that the throne of
 grace is accessible, and that over
 this GRACIOUS THRONE, and
 PRECIOUS FOUNTAIN is writ-
 ten, COME AND WELLCOME,
 WHOSOEVER WILL." Amen.





A CHRISTIAN, friends, is one of
Adam's race,
Deprav'd by nature, but renew'd by grace ;
No inward principle of good possessing,
Till favour'd with th' great imparted
 blessing ;
Caught at the tempter's will in every snare,
And born a child of wrath, as others are ;
A willing slave to that satannic pow'r
Which smiles with base intention to devour.
Yet, heedless soul, he lov'd his bondage
 well, Secure

Secure and thoughtless on the brink of hell;
Embrac'd his chains, obey'd the tyrant's
laws,

A zealous servant in the devil's cause.

Till once, without design, he chanc'd to
slay,

(The God of Grace, in mercy, led the
way)

Beneath an awful hill, whence fire and
smoke,

In dreadful torrents, from the summit
broke.

Etna in all its horrors can't compare,

Nor dread Vesuvius equal what was there,

For SINAI'S MOUNT the trembling sinner
saw,

And heard the dreadful thunders of the law.

"Go wretched rebel, hence, and die ac-
curst,

"The law condemns thee, and the law is
just."

The spirit open'd to th' awaken'd soul

The solemn import of the sacred roll,

And CONSCIENCE starting from her
heedless stand

Appear'd a faithful witness, near at hand :

Old sins, forgotten long, were now in view,

Of scarlet die, and deepest crimson hue.

O'er

O'erwhelming scene ! where can the sinner fly ?

Unfit to live ; yet more unfit to die.

But die he must ! yet Gilead's balm is found,

And Gilead's good physician heals the wound.

Convinc'd of sin, the soul is led to view
The matchless wonders pard'ning grace
can do.

Peace, troubled soul, the sacred Spirit cries,
And from the heavenly mansions downward flies,

Takes his abode where satan reign'd before
And entered once, will never leave it more.
True faith embraces, tho' with trembling
arms,

The dear IMMANU'EL, with his heav'nly
charms.

The new born soul with sacred rapture
cry'd,

" Father, thy law is just, but JESUS dy'd,

" My comfort, my rejoicing, ALL shall be,

" CHRIST dy'd and rose, HE dy'd and
" rose for me ;

" He lives for me, for me he pleads above,

" I'm lost in wonder at IMMANU'EL's love.

" My scarlet sins are wash'd in precious
" blood,

' My

" My soul is cleans'd in that atoning flood,
 " Amazing thought, that God should
 " groan, should bleed !

" Yet none but GOD could answer sinners
 " need ;

" No other SACRIFICE could e'er atone,
 " Dear Lord, 'twas thine, dear Lord, 'twas
 " thine alone."

Is this the man we saw secure, at ease ?

It is ! he once was blind, but now he sees !

Is this the man we saw in Sinai's smoke ?

'Tis he ! yet Moses smil'd when JESUS
 spoke :

Is this the wretch that dragg'd the devil's
 chain,

Which gall'd his legs, but never felt the
 pain ?

Thrice happy soul, it is, it is the same,

He's chang'd his MASTER NOW, and
 chang'd his name ;

Jesus he loves, he walks in wisdom's ways,
 Learns his commands, and as he learns
 obeys ;

Owens his corruptions strong, his graces
 few,

Seeks pard'ning mercy, grace to help anew:
 Goes out of self, his humble soul takes
 wing,

To Jesus Christ, his prophet, priest and
 king. Arm'd

Arm'd with his SAVIOUR'S STRENGTH,
against his foes,

Into the field, the faithful champion goes ;
The world and satan join ; and find within
A pow'rful help mate, STRONG IN-
DWELLING SIN :

But if the christian's captain heads the
fight

His foes retire, and take a hasty flight.

If he ALONE attempts the dangerous
fray,

He's overcome, and satan gets the day ;

Yet if he falls, he only falls to rise,

Secure and safe beneath his father's eyes.

Thus thro' the wilderness he bends his
way,

Both in the stormy and the pleasant day ;

Flies to his heavenly friend in ev'ry woe,

His friend supports him, as he passes thro'

JORDAN appears ! why should the chris-
tian shrink ?

A heav'nly convoy waits him on the brink,

His Saviour past the rapid stream before,

And death's attendant sling is now no
more :

ALL GOOD IS HIS ! the gloomy tyrant
death

SMILES

SMILES in his face, and asks the parting
breath :

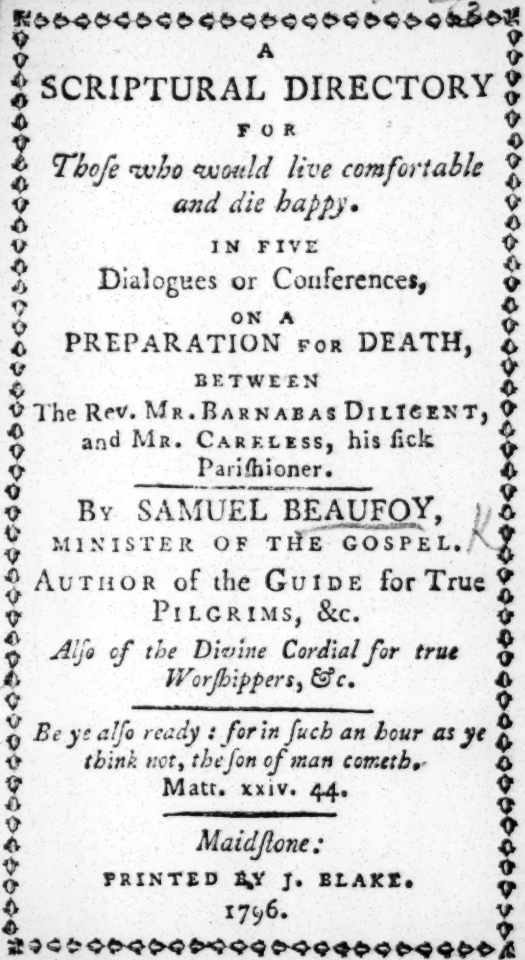
His soul ascends and finds a blissful place,
In heav'nly mansions, thither brought by
grace.*



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* *The Author unknown.*

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A
SCRIPTURAL DIRECTORY

FOR

*Those who would live comfortable
and die happy.*

IN FIVE

Dialogues or Conferences,

ON A

PREPARATION FOR DEATH,

BETWEEN

The Rev. MR. BARNABAS DILIGENT,
and MR. CARELESS, his sick
Parishioner.

BY SAMUEL BEAUFOY,
MINISTER OF THE GOSPEL.

AUTHOR of the GUIDE for True
PILGRIMS, &c.

*Also of the Divine Cordial for true
Worshippers, &c.*

*Be ye also ready : for in such an hour as ye
think not, the son of man cometh.*

Matt. xxiv. 44.

Maidstone:

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P R E F A C E.



TO THE READER,

THE glory of God, and good of mankind, are the principal ends proposed by the writer of this treatise, for which reasons he hath endeavoured to be short, plain, clear, and faithful. How far he may have succeeded in his attempts, he leaves the public to determine.

As *death* is the unavoidable portion of all people, it is the most important subject in the world ; because after death thy soul will be fixed in eternal happiness, or endless misery ; and therefore a true preparation for it should be every person's *first pursuit*.

Whilst some, like Felix, strive to banish all thoughts of death and judgment, from their minds; there are others who, like Cornelius, really wish and pray to be truly prepared; yet many of *them* neither know what a true preparation is, nor how they are to come at it, and therefore they labour under great difficulties, and discouragements, through the want of proper information: people must truly know what a proper preparation is before they can either tell what to look for, or whether they are in possession of it; and they must know how to come by a preparation before they can tell how to seek it.

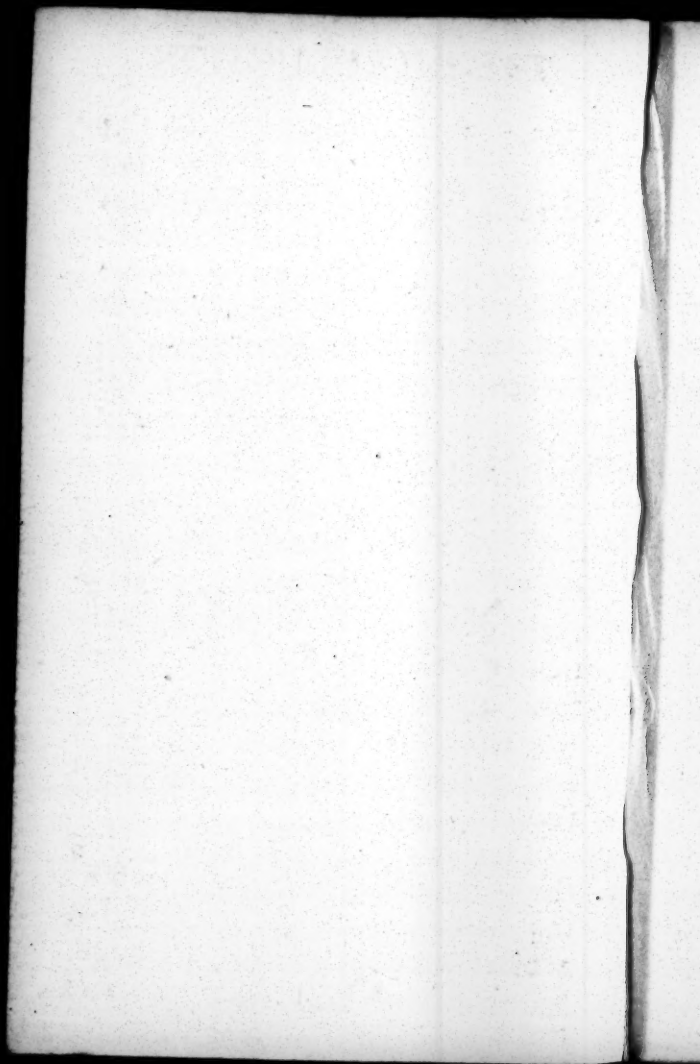
I desire to be instrumental in leading the serious enquirer, with tenderness, into the right path for the enjoyment of that soul-satisfying favour; also of awakening the careless to a true concern for their soul's welfare, and with these views, I publish the ensuing dialogues.

What

What the Rev. Mr. Diligent said to Mr. Careless, Mrs. Felix, and others, as recorded in this book, is spoken to every reader who is destitute of a true preparation for death: whilst it is read may all consider it as a message sent by the Lord, in his providence, to themselves; for that is a leading step towards the reception of true profit.



THE



THE INTRODUCTION

TO THE

Dialogues, or Conferences, on

D E A T H.

THE author begs leave to observe that, although he hath borrowed fictitious names to carry on the following dialogues, he is intimately acquainted with *characters* and *facts* which exactly correspond with each leading particular in this treatise, and therefore he hopes each conference will be repeatedly read with care, and considered as an important reality.

The Rev. Mr. Diligent being the principal speaker in the ensuing dialogues, it is presumed that a brief account of his parentage.

and character, may be pleasing and profitable to the readers: — *and his good father's method of management* RESPECTING HIS SONS, is warmly recommended to the deliberate consideration of all who think of bringing up any part of their family to the work of the ministry.

The father of the Rev. Mr. Diligent was a gentleman of strict piety, extensive knowledge, and small fortune. He had four sons. Barnabas was the eldest. The old gentleman constantly prayed in his family, that the Lord would graciously bestow a rich portion of the grace of his holy Spirit on each of them, and he often prayed *in private* that the Lord would qualify and call, at least, one of his sons to preach the gospel. He beheld such need of *faithful* ambassadors

bassadors for God, that he thought
 if he might choose, he would much
 rather his sons were *faithful mini-*
sters than honoured kings. Yet,
 he viewed a minister's charge so
 inexpressibly awful that he wished
 they might move in the lowest
 sphere, rather than occupy the
 pulpit, unless the Lord really cal-
 led them by his holy Spirit, into
 that sacred employ. Yet he pru-
 dently kept his wishes, respecting
 his sons preaching, from his dear-
 est earthly friends for the follow-
 ing reasons. 1. Because he knew
 if *creatures* should induce his sons
 to take on them that office, though
 they might have the greatest abili-
 ties, they would be little, or no
 use to the church of God: if what
 they delivered in preaching was
 learned in education, and by read-
 ing, instead of being taught them
 by

by the spirit of God, he was persuaded it would be *unsavory*. And 2. He rested assured that if God the spirit really called them to the ministry, it could not remain hid very long; but it would appear manifest in God's due time.

However the worthy gentleman spared no pains in their education, put them to genteel callings, and wisely left them for God to bring them into the ministry, or not, as he saw best. The Lord truly convinced Barnabas of his wretched state by nature and practice, and gave him the enjoyment of his forgiving love whilst at school: when he was fifteen years of age, his father took him home, and placed him in his counting house. From seventeen to eighteen years of age, impressions for the ministry pursued Barnabas with such
con-

constancy and force, that he found it needful to inform his pious father. Although Barnabas was *then* very useful in his father's merchandise, and by far *the most sensible* of his sons, the father disdained the sordid conduct of those who (act as some say wicked Cain did by his offering, that is,) thrust the *WORST they have into the Lord's service*; but like righteous Abel, by his sacrifice, he still secretly prayed that even the *BEST* of his family might be accepted for the Lord's sanctuary.

Instead of telling his son that he wished him to be God's Ambassador, he prudently laid the difficulties of the ministry, and the awfulness of that office before him: and after waiting a suitable space, until he fully supposed his son's call was from the Lord, he sent
his

his beloved Barnabas to the University ; who, in process of time, having finished his studies, he took his degrees, and was placed in a presentation. The Glory of God was his principal aim, and the good of souls his constant employ. Some received the Lord's word, from his lips, with all readiness ; others derided it ; and many imprudently put off careful consideration respecting it until a future period. Mr. *Careless*, of whom this book treats, was of this latter class, who having been suddenly taken with an illness, which terminated in his death, he sent hastily to the Rev. Mr. Diligent, desiring that he would come and visit him. Mr. Diligent prayed very earnestly for the Lord's blessing on the requested interview, then went with speed, and when conducted
into

into the room of Mr. Careless, he began,

CONFERENCE the 1st.

Mr. Diligent. I am sorry to find you so ill, Sir, Do you think you shall die? What would you wish me to do for you?

Mr. Careless. I do believe I must die very soon, Sir, and I wish you to give me the sacrament!

Mr. Diligent. The sacrament, Sir, is a gracious feast, at which those that are really born of God the Spirit are commanded to commemorate the boundless love, agonizing death, and finished salvation of their dear Saviour; but it will make no man meet for heaven; if it could salvation would be by works; but God says, *salvation is not of works*, (Eph. ii. 9.) Those who take it with this view, and those who live in practical rebellion

bellion against God, eat and drink unworthily, not properly discerning the Lord's body. I truly feel for you in your present condition: I am really grieved that you (like thousands more) have neglected these matters till death stares you in the face ; and I must faithfully tell you, Sir, that something of more importance than *ever the* SACRAMENT is needful for you to attend to.

Mr. Careless. Pray, Sir, what can that be?—I thought nothing had been of so great importance as the sacrament !

Mr. Diligent. It is a true preparation for death, Sir, Many eat the bread and drink the wine at the sacrament whose consciences were never convinced of sin, who never beheld the salvation of Christ ; and whose unscriptural prin-

principles, and careless practice prove that their hearts were never changed by divine grace : if such die as they *now* are, though they think themselves secure, they will prove, to their eternal sorrow, that the sacrament hath been of no use to them. Permit me therefore to ask what reason *you* have to believe that you are the proper subject for the sacrament, and whether you have cause to suppose you are prepared for death ?

Mr. Careless. I have a good heart.—My nature is good,—And though I have not lived so well as I ought, yet, my life hath been pretty good upon the whole. For these reasons I suppose I am fit to receive the sacrament, and to die.

Mr. Diligent. As the main spring moves the different parts of a watch, so the heart is the source
of

of action in men and women, therefore if the heart be good, the actions will be good too; but it could not be a *good* heart that led you to neglect the sacrament, preparation for another world, and the welfare of your soul, until you were drove to request that ordinance by approaching death.—I have read of a gentleman who died very suddenly, and his Jester ran to the other servants, and having told them that their master was dead, he with much gravity said, “ There, and where is he gone ? ” The servants replied, Why he is gone to *heaven*, to be sure ! No, said the Jester he is not gone to heaven I am certain ! The servants, with much warmth, asked him “ How he knew that his master was not gone to heaven ? ” The Jester then replied, “ Because
 heaven

heaven is a great way off, and I never knew my master take a long journey in my life but he always talked of it some time before hand and also made preparation for it; but I never heard him talk about heaven, nor never saw him making preparation for death, and therefore I am sure he is not gone to heaven!" I would not reflect on you, Sir, in this painful situation, and I am really sorry to hurt your mind; but I should be an enemy to your future peace if I were not to tell you that, if you carefully think on the subject, I fear you will find your conduct hath been much like the Jester's account of his deceased master. You suppose, Sir, that your heart, nature, and life have been tolerable good; but we should always compare our *views* with **GOD'S HOLY WORD.**

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Permit

Permit me therefore to request your patience, and attention to what God says on these subjects.

Mr. Careless. I was once very ill before, and our late vicar, parson Smooth Tongue, attended me. He was a very pleasant man. He said I was a good sort of person, that God was merciful, and that I had no cause to fear. He read a few good prayers, and gave me the sacrament; but he said nothing to me about the bible. However I now think that we should compare all our views by the word of God, so that what you have said on that subject is very proper. Shall I therefore order a bible to be brought?

Mr. Diligent. Thank you, Sir, I will save you that trouble. My bible is my daily directory, and therefore I am seldom without one

one in my pocket, except when I am using it. Mr. Diligent then took out his little bible and said, as you, Sir, have supposed that your heart is good, let us see what God says on that subject? He then read Jer. xvii. 9. "*The heart is deceitful above ALL THINGS, and desperately wicked, who can know it?*" We all know, said Mr. Diligent, many things which are very deceitful, but you see that God tells us, the heart is more deceitful than them all; hence it is plain that all who suppose they have good hearts do not know themselves.—He also read Gen. vi. 5. "*Every imagination of the thoughts of the heart is ONLY evil CONTINUALLY.*" Here added Mr. Diligent I would remark, if any natural man say, there is a little good in my heart, God contra-

dicts it, for, he says "*It is ONLY evil;*" and if any say, "Our hearts are good sometimes," God contradicts that, for he says "*They are only evil CONTINUALLY.*" For these and other reasons, the Lord tells us, that "*He that trusteth in his own heart, is a fool.*"—(Prov. xxviii. 26.) I could bring you more scriptures which speak of the wickedness of our hearts, but I would not be tedious, and therefore I hasten to what the bible says about human nature. You, Sir, suppose your nature is good, but I will examine what God says to you respecting it. Mr. Diligent then read (Psal. li. 5.) "*Behold I was shapen in iniquity : and in sin did my mother conceive me.*" (Job xiv. 4.) "*Who can bring a clean thing out of an unclean? Not one.*" (Rom. iii. 11, 12, 13.) "*There is none*

none that understandeth, there is none that seeketh after God. They are all gone out of the way; they are together become unprofitable, there is none that doeth good, no not one." And he also read, (Isaiah i. 5, 6.) "*The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head, there is no soundness in it; but wounds and bruises, and putrifying sores.*" This, Sir, continued Mr. Diligent, is what God says of your nature. But I now proceed to show you what the Lord hath declared respecting your life. Yet before I enter on that subject, I beg leave to remark that, as God's creatures we all owe him a debt of perfect obedience, and if it can be proved that we have not paid that debt, we shall have cause to confess, with shame,

that our lives have been bad ; instead of flattering ourselves that they have been tolerable good. God certainly knows best, and he says (Eccl. vii. 20.) “ *There is not a JUST man upon earth that doth good, and SINNETH NOT.* ” — Hence it appears that even the *just* have no authority to place the least confidence in the goodness of their lives. Again we are told, (Prov. xxiv. 16.) “ *A just man falleth seventimes.* ” Here I would ask, if the *just* or *justified* are so bad as to fall seven times, must not the unjustified be greatly deceived whilst they suppose that their lives are good ? And yet, though dead in trespasses and sins, they are prone, like the pharisees in the days of Christ, to place dependance on the supposed goodness of their lives : but this de-
pendence

pendence is a false one, for we are told in holy writ, that "*All have sinned, and come short of the glory of God.* Rom. iii. 23.) *That sin is a transgression of the law,* (1 John iii. 4.)—" *That whosoever offendeth in one point is guilty of all.*" (James ii. 10.)—And that "*As many as are of the works of the law, are under the curse.*" (Gal. iii. 10.) Thus, Sir, have I told you a little about what God says respecting our natures, our hearts and lives. You said, "you thought you were fit for the sacrament and for death, because yours were tolerable good. Pray, Sir, what do you now think of it?"

Mr. Careless. Surely those passages do not belong to me, who have lived a regular moral life; do they not refer to the immoral and prophane?

Mr. Diligent. If you took notice, Sir, of Eccles. vii. 20, and Prov. xxiv. 16. which I just quoted; they both refer to a *just* or *justified* man, and therefore the *unjustified* cannot escape the humbling charge. I presume Jeremiah and Isaiah, were as moral as either of us, and yet Jeremiah, when speaking of the wickedness of the heart, does not say *their* hearts are deceitful only, but he says *The* heart is deceitful and desperately wicked, which includes *his own*. And Isaiah when describing the sinfulness of human nature, and the imperfection of the best human works, does not refer to the *people ONLY* by saying *they* are all as an unclean thing, but *he includes HIMSELF*, for he says "We are all as an unclean thing, and all *our* *righteousnesses* are as filthy rags.
(Isaiah

(Isaiah lxiv. 6.) Hence it appears that these scriptures do allude to you, Sir, and to the *most moral people upon earth*, as well as the immoral. If you want further proof of this, I will read Prov. xxvii. 19. "*As in water face answers to face: so the heart of man to man.*"

Mr. Careless. There are thousands who live an irregular, dishonest, prophane, and debauched life. If I am not saved—the Lord have mercy!—I know not what will become of them.

Mr. Diligent. The Lord, who cannot vary, tells us, "The wicked shall be turned into hell, and all the nations that forget God." (Psalm ix. 17.) Hence you may conclude, without the least breach of charity, that, if they die as they are, they will sink much lower than the grave.

I hope

I hope you will be saved, Sir, and I desire to insinuate nothing to the contrary: I am only endeavouring to convince you of your need of salvation, alone by grace, through the redemption of Christ Jesus, and to show you the way of salvation. But you should not compare your life with that of the *worst* of men; this puffs you up with self-righteous deception: rather compare it with the very *best* of them, also with the perfect law of God, which will discover your defects, and humble your spirit: this may lead to safety and profit, for “God resisteth the *proud*, but giveth grace to the *humble*.” (1 Peter v. 5.) Never compare *evil* with *evil* more; but always compare *evil* with GOOD, and you will find the difference and advantage very great.

Mr.

Mr. Careless. But I must not despair.

Mr. Diligent. To despair of being *converted* and saved, is one thing, that I desire you not to do; and to know that you are not yet converted, and despair of being saved *without conversion* is another thing. This you (and every one) ought to do; for God tells you, that you cannot enter the kingdom of heaven without conversion. (Matt. xviii. 3.)

Mr. Careless. But we are told the Lord hath no pleasure in the death of a sinner, and I do not believe that God made man to damn him.

Mr. Diligent. I am very sorry, my dear Sir, to see you desirous of putting these momentous matters so far from yourself. It would be much better for them to be brought

brought home to your conscience in THIS WORLD, than for you to sink under the galling weight of them in the next. Although, in an *abstracted sense*, God hath no pleasure in the death of a sinner, yet he hath pleasure in the vindication of his own justice, which he will vindicate, by eternally punishing all who die unconverted, as is evident by (Matt. xviii. 3. Rev. xx. 14.) and other scriptures. I have not even intimated that God made man to damn him, but I do say, in the greatest compassion to your precious soul, that your eyes must be closed to the truths contained in the twenty-fifth chapter of St. Matt. and other parts of holy writ, if you do not see that God made many men who will be damned.—But what have you to do with *others*? Pray, Sir, leave *other men*, and look to yourself. Mr.

Mr. Careless. Your advice is good, Sir. And I begin to see I have been mistaken. My views of myself and of religion must have been wrong, because they have been contrary to the bible.

Mr. Diligent. Your views of yourself, and religion have indeed been very wrong, Sir, with grief I behold numbers deceived in the same awful manner. May God the Spirit undeceive them, and teach you all the glorious lessons of his grace: for, Jesus Christ says, "*The WHOLE need not a physician, but those that are sick*" (Mark ii: 17.) from which it unavoidably follows that whilst our views of *ourselves* are wrong, our views of God and his truths cannot be right.

Mr. Careless. But God is merciful you know, Sir

Mr. Diligent. With inexpressible

ble pleasure I admit that God is merciful. But with heart piercing grief, I have heard numbers talk of God's mercy who never felt their misery, never were convinced of the error of their ways, never emptied of self righteous dependence, never saw the need of God's attribute of justice being satisfied by the obedience and blood shedding of Jesus Christ: but tho' they talk about mercy, such are not seeking it in the right way. This you may see, Sir, by some scriptures which if you please to order your bible to be brought, I will turn down, that you may read at your leisure: a bible was fetched, and Mr. Diligent turned down (Isaiah xlv. 21.—Acts iv. 12.—Isaiah xlii. 8.—and John xiv. 6.) The Rev. Gentleman then added, I hope you will give these things due

due consideration, Sir : but it is rather late, and much conversation at a time, will fatigue and confuse you.

Mr. Careless. Will you please Sir, to pray with me ?

Mr. Diligent. By the Lord's help I hope to pray for you, Sir. He then prayed most fervently, and when he rose from prayer he took Mr. Careless by the hand, in the most tender manner, and with tears in his eyes he said : You will remember, my dear Sir, that you have been deceived in your views of yourself, and that the only channel by which mercy can flow from God to your precious soul is through the bleeding wounds of a crucified Christ. You greatly need the Holy Spirit to instruct you in these important things, and to seal a knowledge of interest in
the

the mercy of God upon your heart. It is pity that you trifled so long. But Jesus Christ saved one in the eleventh hour, and that a thief. He is as kind now as he was then. Depend not on my prayers, but pray that God the Spirit may teach and sanctify, also that God the son may save you. Farewel for the present, I wish you a good night's rest. Do try to think of a preparation for death in the morning.

When Mr. Diligent returned home, a letter was put in his hand which requested his presence as soon as possible, because his Hon^d. Mother had been suddenly taken ill, and her life was despaired of. His mother's abode was many miles distant, and he had only time before he set off, to desire Mr. Loveprayer, a steady friend, to
visit

visit and pray with Mr. Careless. He travelled with all speed, and when he arrived at his mother's house, he hastened to her room, which as soon as he had entered, she addressed him thus,

Mrs. Diligent. I am happy to see thee once more, my dear, dear son, thou art but just come in time. A few hours more and I shall be in eternity.

Mr. Diligent. It grieves me to part with you, my honoured mother, but the firmest bonds must be broken. Our loss will be your gain, pray, my dear mother, what views may you have now on the verge of eternity.

Mrs. Diligent. O! I see a smiling Jesus, and an opening heaven!

Mr. Diligent. The dearest friends must part for a time, and the Apostle's exhortation falls

Q

with

with weight on my mind, "Set your affections on things *above*, and not on things on the earth." I am happy, my dear mother, that your views are so transporting. What a mercy to have an interest in Jesus Christ.

Mrs. Diligent. Yes, my dear son, and not only to *have* an interest in Christ, but to *feel* the *earnest* of that interest too! This rejoices my heart. I am told that our worthy minister, Mr. Faithful, preached last sabbath, from the message of Christ to the young man who had great possessions, (Mark x. 21.) "*One thing thou lackest,*" and he proved that the only thing which could have made the young man properly behold himself guilty as a transgressor of God's law, and truly willing to relieve the poor with his property, was the Holy Spirit.

Spirit. What should I do if I *now* lacked that one thing? but the Lord hath kindly given it me long since, and I *now* feel that glorious Spirit bearing witness with my spirit that I am his child; therefore, although I am extremely ill in body; all is well with my soul. Her speech then failed, and in the midst of weeping friends she expired.

When the funeral was over, Mr. Diligent returned, and the next morning he went to see his sick parishioner. When he entered Mr. Careless's room, he found him reading his bible, which leads us unto,

CONFERENCE II.

Mr. Diligent. Good morning to you, Sir, I am happy in seeing you search the sacred page. I hope you find real profit from it.

Q 2

Mr.

Mr. Careless. I know not what to say about profit, Sir; I have been thinking about a proper preparation for death; but I cannot tell what to fix on as a scriptural preparation. The texts which you read to me seven or eight days since, and also my own feelings fully convince me that my heart is deceitful and that my nature is sinful, so that I dare not rest on either of them; and I *now* see that even my *best* actions fall very short of the just demands of God's holy law, for which reason I cannot depend on them. I remember good Bishop Beveridge, speaking of *himself*, says, "I cannot pray—but I sin: I cannot hear—but I sin: I cannot give an alms—but I sin: nay, I cannot confess my sins, but my very confessions are still aggravations of them; my repen-

tance

tance needs to be repented of, my tears want washing, and the very washing of my tears needs still to be washed over again with the blood of my redeemer."—I used to pass this language lightly over, but I now feel the force of it. After all, I cannot tell what is a proper preparation for death; I have been doing all in my power since I saw you last; but I feel as far from being prepared as ever.

Mr. Diligent. I rejoice, my dear Sir, to find you so truly convinced of your fallen and depraved state, and I wish you to continue diligent in seeking after God; but as the best doings of even the best mere men are imperfect, you will always feel unprepared, whilst you expect to prepare yourself for death by *your doings*. It is something that you must RECEIVE
Q 3 from

from God, not any thing that you can do *for him*, that must prepare you for a dying hour: all that we can do can neither satisfy divine justice for one sin, nor prepare us to meet the judge of quick and dead. (Rom. iii. 20.)

Mr. Careless. You have now raised my expectation, and administered a gleam of comfort to my mind, Sir; for if it be something that we need to receive from God to prepare us for death, who knows but the Lord will vouchsafe to give it unto me? I know I am unworthy of any thing, but he gave his dear son for unworthy sinners, and therefore perhaps he may give me that which you intimate must be received from him, before *any* can be prepared for death: the idea of receiving, raises my expectations, and invigorates

my

my hope: pray tell me what I must receive to prepare me, that I may constantly ask the Lord, in the name of his dear son, to give it unto me until I have received it.

Mr. Diligent. None are prepared for death until they have received a *new nature*, a renewed heart, or, in other words the graces of the Holy Spirit to illuminate their minds, purify their souls and work faith in their hearts; to lead them to love God and godliness, to give them a true relish for the pious exercises of the church militant, and the rapturous songs of the church triumphant. I hope you will see the truth of this if you attend whilst I read. (John iii. 5. Rom. viii. 9. Acts iv. 12. Ezek. xxxvi. 27. 2 Cor. v. 17. and Rom. viii. 16.) Hence it appears, Sir, that you should ask God for his

Holy Spirit, and continue the prayer until you know that it is answered. Nothing but that Spirit can prepare your soul for death.

Mr. Careless. But your friend, John Loveprayer, said something about the necessity of God's justice being satisfied, and when you entered my room, Sir, I was reading Is. xlv. 21. which tells me that the Lord is "A *just* God and a Saviour." This made me think the Lord would not save me unless his justice was satisfied; therefore if God were to give me his Holy Spirit to renew the powers of my soul, and make me a new creature, will that satisfy divine justice for my sins, and honourably free me from the charge of guilt, so that I may appear without spot in his sight.

Mr. Diligent. No! Sir, by no means!

means ! Jesus Christ hath kindly made complete satisfaction for the sins of all who ever enter into heaven's glorious mansions, by the sacrifice of himself. Hence God the father graciously tells us that " He hath laid on Christ the iniquities of us all, (Is. liii. 6.) "That by one offering Christ hath perfected for ever them that are sanctified, (Heb. x. 14.) And that he hath cast all our sins into the depths of the sea." (Micah vii. 19.) So that, you are to look to the sacrifice of Christ, as the immense price, which perfectly satisfies God's attribute of justice ; and frees you from all condemnation : and the complete obedience which Christ paid, through his whole life to the precepts of the moral law, God the Father imputes, or placeth to the account of his dear children :

dren: it was in this holy robe that he viewed his church when he kindly told her "Thou art all fair my love, there is no spot in thee." (Song iv. 7.) Thus by the sacrifice of Christ the condemnation which his people deserved is completely removed; and by the imputation of the perfect righteousness of Christ they are viewed completely righteous in his sight. Therefore we are told, "Blessed is the man unto whom God imputeth righteousness," (Rom. iv. 6.) I therefore told you that you must receive the grace of the Spirit to prepare you for death, because HE only can renew your soul and enable you to believe that the Saviour's atonement and righteousness are yours; HE only can make you love God and his people, and prepare you for glory.

Mr.

Mr. Careless. What pity that parson Smooth Tongue said nothing to me about these things? I now see them vastly important. I have been listening to what you have said with all my powers, and if I rightly understand you, a proper preparation for death consists in, 1. A new nature—2. complete attonement for all my sins.—And 3. perfect righteousness, to appear in before God: all which I suppose I am to look to Jesus Christ for.

Mr. Diligent. Your conclusion is very right, Sir. The Holy Spirit communicates this new nature to the soul in regeneration, and carries it on through the various stages of sanctification: by this the soul is ripened for glory: complete satisfaction is made by Christ's death, and perfect righteousness

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ousness was wrought out in his life, therefore we are told that *Christ is made of God unto us*, “wisdom, righteousness, sanctification, and redemption.” (1 Cor. i. 30.) Look steadfastly and constantly to him, my dear Sir, as the fountain of rich supplies, and the source of all good. But with your leave I will now go to prayer with you, and leave you to consider of what hath been said. After prayer Mr. Diligent affectionately exhorted Mr. Careless to pray for himself, told him that he hoped from the change in his views, and the enquiries of his mind that the Lord had lately begun a good work in his soul; and took his leave.—Mr. Careless being anxious to see his Reverend Friend sent for him rather early the next morning.—He returned with the servant, and
was

was met at the door by the nurse, whose name was Felix. She addressed him thus,

Mrs. Felix. I am sure Sir, you have no cause to find fault with my master now, for he hath been doing plenty since you left him yesterday. As soon as you were gone he ordered me to leave him alone until he rung the bell. I could not think what he did that for, and therefore, as I knew the partition between him and the adjacent room was very thin, I went and sat down there to listen to him. And I heard him pray earnestly that the Lord would create his soul anew, enable him truly to repent of all his sins, and give him a lively faith in Christ; that he would lead him to love God and godliness, seal a sense of forgiveness on his heart, and make him a
new

new creature by his Holy Spirit; so that he might really relish, and be truly meetened for the enjoyment of heavenly exercises. He then was silent for almost an hour; and then I heard him pray again, that the Lord would renew his soul with the grace of his holy spirit, wash away his sins in the fountain of Christ's precious blood, clothe his naked soul in the robe of Christ's perfect righteousness, and prepare him to die; with I know not how much more. My mind was so affected with his prayers that I think I shall never forget them.

Mr. Diligent. I really wish that you Mrs. Felix, and others may be led to as earnest enquiries about spiritual things, and as devout exercises *in health*, as it appears Mr. Careless is, in this latter part of his

his sickness. Bodily afflictions are hard to grapple with, even when a person hath the fullest assurance that his sins are forgiven, and that his soul is prepared for glory; therefore it is the greatest folly to delay and trifle, most people who have been careless through life, are stupid in affliction and death. I am happy that it appears sovereign grace hath so interposed as to make your master's conduct, in this last part of his illness, a contrast to his name : though his name is Careless, I hope he is now CAREFUL about the one thing needful. I really wish that you, Mrs. Felix, and others, may be led to act like him without farther delay. He then went up stairs, and having entered the room he began,

CONFERENCE the 3d.

Mr.

Mr. Diligent. I think, Sir, by your countenance, that although your affliction continues, you now enjoy some serenity of mind: the last part of this thought affords me peculiar pleasure.

Mr. Careless. Blessed be God, Sir, I do. My mind was much tried for some time after you left me yesterday morning—I endeavoured to cast myself at the feet of Jesus Christ—and in the evening I found such beams of consolation glow in my soul as I never felt before. I had a good night's rest; my soul now seems staid on the dear Redeemer, and my mind is unusually serene. But I want farther instructions: I have been dreadfully deceived before, and I fear least I should remain under any deception. I therefore made free to send for you, and I hope you will deal faithfully with me.

Mr. Diligent. I am happy that you did send for me. I wish all my parishioners, whether in health or sickness, felt their need of doing so: I would gladly attend upon them. But pray, Sir, what trial was that which you say you had on your mind yesterday?

Mr. Careless. After you left me I tried to pray. Then I laid me down and slept for some time, and when I awaked the things that you had been saying came fresh into my mind. Whilst I was musing on them, and looking to the Lord for his holy spirit to teach me all the needful lessons of his Grace, the following sentence from the general confession fell with insupportable weight on my spirit. "We have left undone the things that we ought to have done; we have done those things that we ought

ought not to have done ; and there is no health in us." Then, in darker shades than ever, I beheld my nature impure from head to foot ; also saw that, though I could not charge myself with gross practical immoralities, yet I had spent my golden hours in a careless manner instead of employing them for God. I beheld that I should have sought "*FIRST the kingdom of God and his righteousness,*" according to the command of Jesus Christ, but instead of that (like the rich fool in the gospel, Luke xii. 20.) I had left pursuits after the kingdom of God and his righteousness, and that I had thereby left undone the things which I ought to have done : I saw the Lord's holy law condemned me, and I thought that God might justly cast me off for ever. This greatly burdened my mind and oppressed my soul. Mr.

Mr. Diligent. It is better, like Job towards the end of his afflictions, to be a self-loather than a self admirer. All who are sick of sin, need the good physician of souls, but those who suppose themselves well, slight and reject him; but what step did you take then?

Mr. Careless. I rose and prayed in the best manner I could. Then with my soul lifted up to God, to show me my real state, I searched the scriptures to see whether there was any word of comfort in them for a wretch in my state. After considering many passages, I read Math. xi. 28. "*Come unto me all ye that labour, and are heavy laden and I will give you rest.*" I feared this was not for one so unworthy as me, yet I knew I was *then* weary, and heavy laden, with the burden of my sins, and I determined

to go and give my sinful soul to Christ in prayer : I could find no other foundation to stand upon with safety, and I thought, as Jesus Christ was the God of *truth*, he would fulfil his word of promise in giving rest to my weary soul : however I determined, with the Lord's assistance, to rest on Christ in his word of promise, at all events.

Mr. Diligent. You acted very right, Sir ! None rest on Christ in vain ! you were then in earnest, and *the Lord feedeth the HUNGRY with good things, but the RICH are sent empty away.* I dare say you found it so : but pray proceed.

Mr. Careless. Still my mind was not satisfied. I then relied firmly on Christ for the fulfilment of his gracious promise, and hoped that he would kindly give me
rest:

rest: but I yet found I wanted something, though I scarce knew what, which I remained destitute of. Even then guilt oppressed my soul, and darkness overspread my mind; and I still knew not whether I was prepared to die; yea, I felt unprepared. I cried to the Lord to shew me some token for good, also to ease my distressed mind. At length I was compelled to cease praying for want of words, yet my spirit was kept in a waiting frame, and the following sentence was conveyed with power into my very inmost soul, "*Thy sins are forgiven thee, go in peace.*" I have since found part of the words in Matt. ix. 2. I hope they were applied to me by the holy spirit. My mind hath been much comforted since. I cannot now help believing that the Lord for

Christ's sake hath freely pardoned all my sins. I feel such love to God, and his people, as I never enjoyed before ; yet I dare place my soul's salvation on nothing but Christ. But I wish to be farther instructed. Pray, Sir, talk freely and faithfully to me. How wicked it was in Parson Smooth Tongue, to flatter and deceive me !

Mr. Diligent. Your late Vicar, Mr. Smooth Tongue, doubtless acted very wickedly. *Soul deceivers, of every denomination*, are the worst of enemies. God paints all such ministers in the blackest shades, for HE says, that “ *They cry peace, peace, where there is no peace.*” (Jer. vi. 14, 15.)—He therefore calls them “ *blind leaders.*” (Matt. xv. 14.) And he says they are “ *False Prophets, and devouring wolves in sheep's cloathing.*” (Matt.

(Matt. vii. 15, 16, 17.) He also calls them, "*Dumb dogs that cannot bark, and greedy dogs that can never have enough.*" (Isa. lvi. 10, 11, 12.) He declares "*They feed themselves, and do not feed the flock.*" (Ez. xxxiv. 2.) "*That he will require the blood of the people whom the watchman hath not warned, and who die in their sins, at their hands.*" (Ez. xxxiii. 6, 8.) And dreadful to relate! the Lord also calls them '*Satan's ministers.*' (2 Cor. xi. 13, 14, 15.) If your shepherd were as careless of your ewes and lambs, as such ministers are of their hearers, or parishioners, you would turn him out of your employ, and it would be wrong if you did not, but one soul is infinitely more valuable than *all your flock*, and therefore on the above principle (inforced ten

thousand degrees by the inconceivable worth of a soul) people should fly from such worldly minded ministers, false shepherds, and blind guides; and attend the ministry of those whose pious conduct, orthodox principles, and heart-searching preaching, prove that they are sent of God to the important work, and have the welfare of souls at heart. However I rejoice that the Lord hath done so much for *you* in this affliction: he hath powerfully answered your prayers, you are built on the right foundation, and I have no doubt but your comforts came from God. I also believe that your soul was released from its burden by the Holy Spirit.

Strive, my dear friend, to drink freely of the soul-refreshing cordials, which are contained in the
glorious

glorious person of Christ, as God and man—the fulness, freeness, and suitability of his salvation—and the excellency and glory of his offices: he is your prophet to teach you wisdom, your priest who hath atoned for your guilt, and your King to subdue your sin, to conquer Satan, and all the enemies of your soul. Also view this matchless friend of sinners as your kind intercessor at God's right hand, constantly presenting the numerous wounds, from which he shed his precious blood, as the meritorious cause why all your needs should be supplied, your sins pardoned, and your soul conducted to mansions of glory. But the bell rings for service, the people will soon be waiting for me at church; shall I spend a few minutes in prayer with you before I go?

Mr.

Mr. Careless. Your conversation comforts my mind, rejoices my heart, and charms my very soul; but as you seem in haste, I will ring the bell and call my dear wife and family that they may share the benefit of your prayers with me.—Prayer being over Mr. Diligent said, farewell, my dear Sir. Look constantly to the overflowing fulness of Jesus Christ for the supply of all your needs: I am ready, and willing to administer the sacrament to you, whenever you please. The next day, by request, Mr. Diligent attended for that purpose, which leads to,

CONFERENCE the 4th.

Mr. Careless. I am happy to see you again at my house, my good Rev. Friend. The name of Christ like ointment poured forth hath healed my wounded soul, and re-
vived

vived my drooping spirit. Blessed be God I have enjoyed much of his heart cheering presence since you left me yesterday. Yet I find my mind is not perfectly free from trials.

Mr. Diligent. Your mind being yet tried is not to be wondered at. Satan often opposes those who, by grace, have escaped his wretched snare. But pray, Sir, what hath your mind been tried about?

Mr. Careless. I am not drove from Christ as my foundation. But I am at a loss to know how the blood of Christ, who is but one person, can atone for all who go to heaven; also how the righteousness of Jesus Christ's life can justify that infinite number of people who are to enter the mansions of glory; this hath tried my spirit.

Mr. Diligent. The Lord tells
you

you that "*The trial of your faith, is more precious than that of gold,*" and I trust you will find it so. The doctrine you have been tried about is easily cleared up. When Adam fell, by breaking God's holy command, he fell as the public representative of mankind, therefore the whole human race fell with him; but God the Father was so infinitely compassionate that he appointed his only son, as the second representative of his chosen people, and his son willingly agreed to the appointment: therefore as ruin came by *one man's disobedience* on all whom Adam represented, so perfect recovery comes by the obedience, and blood shedding of *one* unto all whom Jesus Christ represented. This you may find stated, and proved. (Rom. v. 1 Cor. xv.) The doctrine may also
be

be cleared thus. We are told (Rev. i. 8, 18.) That Jesus Christ is "*The Alpha and Omega, (that is) the beginning and the end, the ALMIGHTY.*" As he was the *beginning*, none could exist before him; and as he is the *Almighty*, none can be more powerful, by which it is evident that HE is God *equal* with the Father. As therefore he is *perfect* GOD, as well as man, all that he did is made of infinite value by his *deity*, and this makes his precious blood sufficient to atone, and his righteousness sufficient to justify an infinite number of people, even his whole church. With gratitude, and astonishment, I admire the wisdom, goodness, and love of God in this most gracious contrivancer.

Mr. Careless. My mind is now satisfied, and I join you in grateful

ful admiration both at the contrivance, and contriver : but I wonder most of all that the Lord should call me from darkness to light in the eleventh hour ; I never knew the enjoyment of life, until death threatened me with his fatal dart ; I wish I had known these things before ; but I prevent you from administering the sacrament.— Bread and wine having been previously placed on the table, Mr. Diligent in a very devout manner set apart the elements and administered the ordinance. Much of the Lord's presence was enjoyed, and they had a very refreshing opportunity. The minister spoke very comfortably to the sick gentleman and prayed very fervently for him and all present. Many of Mr. Careless's friends were in the room, which had assembled on the
solemn

solemn occasion. Mr. Diligent then requested all present to sit down, and he would give them a short exhortation: this he did as follows.

Mr. Diligent. Dying beds, opening graves, and the judgment bar, are important realities; things that we must all shortly behold, and that will terminate in the everlasting happiness, or eternal misery of each of us. Whether they have due weight on your spirits, or not, I do not say, but all your earthly ties will soon be broken, and God is loudly calling by this mournful providence, *Be ye also ready.* Do you know what a suitable readiness is? Are you born again? Jesus Christ says you cannot go to heaven without that change be wrought in you by his holy spirit. (John iii. 5.) Have
you

you received the grace of repentance? There is no repentance in the grave, and God declares that except ye repent ye shall perish. (Luke xiii. 3.) You cannot go to heaven without an interest in Christ, (Acts iv. 12.) and you cannot meet death with comfort, without a personal knowledge of his forgiving love. Christ came to give the knowledge of salvation by the remission of sins. (Luke i. 77) Such is the goodness of God that he pardons iniquity, transgression and sin, through the atoning blood of the dear Redeemer; and freely gives a knowledge of forgiveness to many in the present day. He hath kindly communicated the enjoyment of that soul animating favour to Mr. Careless. He is a living witness of the power of vital godliness, and of the soul cheering knowledge

knowledged of the forgiving love
 of the bleeding Saviour. Do you
 know any thing of this by expe-
 rience? If not, I hope you will be
 led to seek it with the greatest
 care and without delay. Though
 Mr. Careless was called in afflicti-
 on, do not you trifle. Although
 repentance and forgiveness have
 been given to Mr. Careless in the
 eleventh hour, you have but one
 instance of this kind in the whole
 volume of Revelation. You can-
 not call a week, a day, nor an hour
 your own, and forgiveness may be
 withheld from you in the eleventh
 hour, as repentance was from
 Esau. May God the Spirit help
 you to seek it earnestly from this
 very moment, and he says, *Those*
that seek shall find. It is worth
 your seeking, because the forgiv-
 ing love of Christ, makes the rich
 S humble

humble, the poor contented, the afflicted patient, and the dying triumphant: it was that which supported Job under his complicated afflictions—St. Paul under his heavy crosses, Habakkuk in the expectation of poverty, Stephen under martyrdom, and Simeon in the views of death. This choice blessing now supports our sick friend. Permit me to pray that this inexpressible favour may be given to you. After prayer, Mr. Diligent said, I am obliged to take a journey, and cannot return for three days, Sir, but with your leave, I will request my neighbour Loveprayer to attend you during my absence. I trust God will be with you, and I hope to see you at my return.

Mr. Careless. Although your friend John Loveprayer, is a plain
blunt

blunt speaking man, the Lord is truly with him, as he was with the scattered disciples, which I read of in Acts. xi. 21. and I now see that the best orators are not profitable to the soul unless the Lord is with them. I was truly edified by his plain conversation, and profited under his prayers when you sent him before. I never heard any parson, besides yourself, pray so well. Do send him, and be sure come again, if I am alive when you return.

Mr. Diligent returned according to appointment, hasted to see Mr. Careless, and found him much weakened in body; but you have the particulars; with an account of his death in

CONFERENCE the 5th.

Mr. Diligent. I am happy, my dear Sir, that we are favoured with

another interview together: blessed be God for sparing you until now.

Mr. Careless. The Lord hath made you very useful to my soul, and I am glad to see you, Sir. But though I wish to say, *The will of the Lord be done.* I hoped to have been released from the body before this time.

Mr. Diligent. Did the greatness of your pain, make you wish for deliverance before the appointed time, Sir?

Mr. Careless. It would be a bad mark if pain were the principal thing that made me wish for death. I deserve infinitely more than I endure; but though my pain is great, I should not be willing to die unless the Lord had given me a knowledge of sins forgiven, and an assurance that my soul will be happy after death. *Mr.*

Mr. Diligent. They are very wrong indeed, Sir, who wish to be delivered from the body before they know whether their precious souls are going to heaven, or hell.

Many wish rashly for death to release them from trouble and pain who, I fear, sink into inexpressible misery and woe. I wish all saw the impropriety of such conduct, as well as you do. But pray, Sir, hath the Lord been near, or afar off; and hath your soul been comfortable; or miserable since I saw you last?

Mr. Careless. I have found real shame, and sensible grief that I did not seek and serve the Lord sooner, but I am thankful that he hath effectually fought and truly saved me. My soul is staid on the precious blood, promise, and oath of a God in Christ. His presence

comforts my spirit; I know in whom I have believed, and I am persuaded he is able to keep that which I have committed unto his charge; I hope my soul will soon be freed from this filthy prison, the sinful body, that I may worship him perfectly, as I ought, in his glorious kingdom.

Mr. Diligent. When we wish to die because we loath a body of sin, and would be delivered from it: and because we would glorify and enjoy the risen Saviour, it is highly commendable: I am happy that your motive is so truly spiritual. But, pray Sir, have you no desire to live?

Mr. Careless. If I were persuaded that the Lord would make me useful to the bodies, or souls, of my fellow creatures I should be willing to live, but to die is gain;
and

and I had rather go to Jesus than fill a chair of state.

Mr. Diligent. I am truly satisfied with what you have said, Sir. To glorify God, and be useful to the souls and bodies of the human race is the grateful practice of the prosperous christian. May the Lord increate the number of such, but I believe your soul will soon be in heaven.

Mr. Careless. Thanks be to God I find myself going very fast. Mrs. Careless then entered the room, and he addressed her as follows,

Mr. Careless. I was just about to have rang for thee my dearly beloved, loving wife; pray call up our dear children and servants that Mr. Diligent may go to prayer with us oncemore; and that I may take my final leave of you all.— Mrs. Careless wept much; called

the family; and prayer being ended the dying gentleman with trembling accents thus addressed them,

Mr. Careless. Farewell thou best of wives, you dearest children, and my faithful servants; may God be your portion, protector and guide! weep not for me; I wish I had been a better husband, a better father, a better master!

Mrs. Careless. My dearest creature, thou hast brought up thy family in a genteel manner, and left us all plenty in thy will; this thou hast done by honest industry. Thou hast also been the most kind husband, tender father, and compassionate master, for these reasons I wonder that thou shouldest reflect on thyself in the least. Kind heaven spare my loving husband!

Mr. Careless. I reflect on myself, my dearest creature, because
I have

I have not properly attended to the welfare of your souls. I should have turned my servants away, if they had not done *my business*, and I ought to have been as diligent in serving God myself, and as careful in leading each in my family to his service, as I have in seeing that MY *business* was done: this I unthinkingly omitted, and I justly reflect on myself on that account. Yet the Lord hath made Mr. Diligent the blessed instrument of turning me from darkness to light; from the power of satan unto God; and I have received the remission of my sins by faith in Christ Jesus. Our children have bibles, I hope they will carefully read them; do buy, and give one to each of the servants when I am dead and gone; and my dying request is that you will attend the ministry of Mr. Diligent

Diligent, and others whose preaching searches the heart. You know I neglected - - - here the rattles choaked his utterance, he fell back, lay a few minutes, and then said, *Into thine hands I commend my spirit, for thou hast redeemed it, O Lord! thou God of truth, and expired.*

Mr. Diligent used every means in his power to comfort the weeping family. When Mr. Careless was buried, numbers of spectators thronged the church yard. After the corpse was put in the ground, the godly minister *pointed to the grave*, and addressed the auditory as follows,

Mr. Diligent. See, my dear friends, the end of all flesh! The grave is waiting for each of you, are you waiting for the grave? death will soon pierce through each

each of your hearts with his fatal dart ; are you prepared to die ? God will soon call young and old to judgment, are you ready to appear at his tremendous bar ? Many have been snatched from their connexions, relations, and acquaintances of late, and God only knows which of us must die next. Mr. Sear Conscience used at times to attend at church ; but, you know, his conduct was very repugnant to the gospel. Some of our most religious friends repeatedly talked to him, but he made light of their affectionate reproofs, and sometimes laughed when they spoke of the power of vital godliness on the heart. *He also* is now dead. One of my particular friends attended *him* in his last illness ; but his laughing at religion was then totally ended, and the horrors

rors of guilt overwhelmed his soul. Means were carefully used to have comforted him, but in vain. When exhorted to pray, he replied "I cannot; the Lord seems now to withhold a spirit of prayer from me." He expressed himself as though assured his eternal portion was to be in the lake of fire and brimstone. Just before his departure, in extraordinary agony, he cried out,

Commission'd from God's flaming throne,
The Devil's come, to take his own.

He then added, "I did not intend to have spoken poetry, but the words being put into my mind I cannot help it, and expired."—Awful death! It reminds me of Prov. xxix. 1. "*He that being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy.*" I fear there are
many

many *fear'd consciences* in my parish. May all swearers, liars, adulterers, drunkards, and gamesters meditate on this and tremble: also may all sabbath breakers, pleasure takers, prayerless souls, and all who despise the vital power of godliness consider these things and dread the consequence. Look downward and think you see the frightful jaws of hell wide open, and that you behold the tortures of the damned.—Listen to their cries, and hear their screeches!—“Who can dwell with everlasting fire? who can endure everlasting burnings?—All who die unconverted must dwell in the one, and endure the other. (see Matt. xviii. 3.) Awful thought! how much to be dreaded? But, reverse the scene, look upward, and think you see the golden curtains of heaven drawn

drawn aside, and that you hear the songs of the blessed. How transporting the melody? How serene each countenance? How blissful their state? How desirable their portion? O! consider how much better it would be for your health and your purse, also for your trade, your character and your family, as well as your *soul* if you were truly religious.—Mr. Cateless, whose remains are now put in the ground, was a true penitent. The Lord forgave his sins, and enriched his soul with the joy of his salvation: may you all carefully seek the same blessing, until you receive it. I purpose preaching his funeral sermon next sabbath morning, and *then* I intend to give you a full account of the Lord's gracious dealings with his soul. Mr. True Faith intends to *publish* the
substance

substance of what passed between
 the late Mr. Careless and me, with
 the manner of the Lord's revealing
 his forgiving love unto him. I
 think the publication may pro-
 mote the glory of God and the
 good of mankind. It is a subject
 that *all* should read, at least, *every*
week ; that you should pray over
 with fervor, and *examine yourselves*
by with care. May you (and every
 reader) seek just such a preparation
 as Mr. Careless did, and may the
 Lord Jehovah bestow it upon you
 as he did on him ; then you will
 live happy, die comfortable, and
 reign with Christ for ever. *Amen.*

AN HYMN.

Vain man, thy fond pursuits forbear,
Repent—thy end is nigh ;
Death at the farthest, can't be far,
Oh ! think, before thou die.

Reflect, hast thou no soul to save ?
Thy sins, how high they mount !
What are thy hopes beyond the grave ?
How stands that dark account ?

Death enters, and there's no defence
His time there's none can tell,
He'll in a moment call thee hence,
To Heaven, or to Hell.

Thy flesh, perhaps thy chiefest care,
Shall crawling worms consume ;
But ah ! destruction stops not there,
Sin kills beyond the tomb.

To day, the GOSPEL calls, to day,
Sinners, it speaks to you,
Let ev'ry one forsake his way,
And mercy will ensue.

Rich mercy flows thro' Christ's own blood,
How vile foe'er ye be.
Abundant pardon, peace with God,
All giv'n entirely free.

5 DE 60
FINIS.

